The University Experience

Duke University YM-YWCA 1975-76

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The University Experience

YM-YWCA 1975-76

Published August, 1975

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Co-Editors

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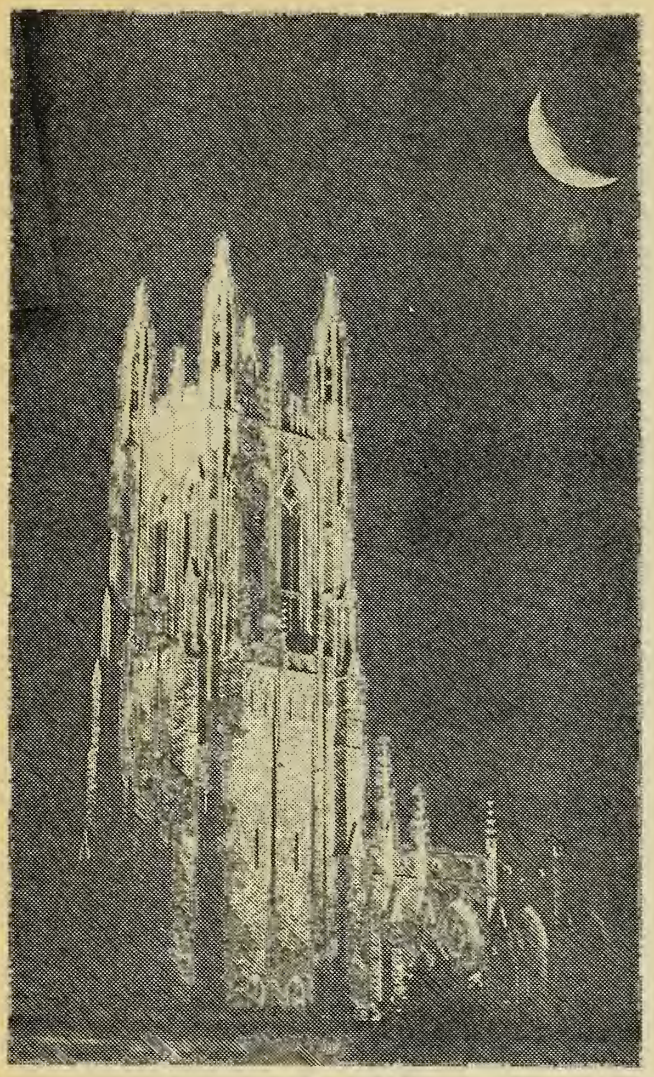
Contents



Introduction to this Book 5

The Institution 6

Journey Through the Archives 7
Durham 9
Movement for Shared Authority 11
Student Government and Participation 13
Community: Live and Learn 14

The Academic Experience 16

Following the Yellow Brick Road 17
Getting Educated at Duke 19
Unfulfilled Expectations 21
On Student-Professor Communications at Duke 23
An Ivory Tower 25
Some Faulty Advice to Pre-meds 26
An Alternative to Pre-(Med, Law,...)ism 27
The Self-University 28
Nurses 30
Arts 31
Looking Back 33

Developing a Personhood 34

Being Black and this Being Duke 35
Confronting New Values 37
Dear Alice, ... 38
Athletics 40
In the Pits 41
Thoughts, Actions, Sermons 42
Welcome 44
Religious Life 45
Dukefemalism 47
On Being Male: A Personal History 49
A Gay Personhood 51
Women Loving Women 52
Sex and Sexuality at Duke 53

Towards a Collective Humanity 54

World Hunger and the Student 55
Towards Racial Understanding 57
Nonviolent Resistance as a Litestyle 59
YM-YWCA: Where We're Coming From...
...And Where We're Going 61

Student Directory 65

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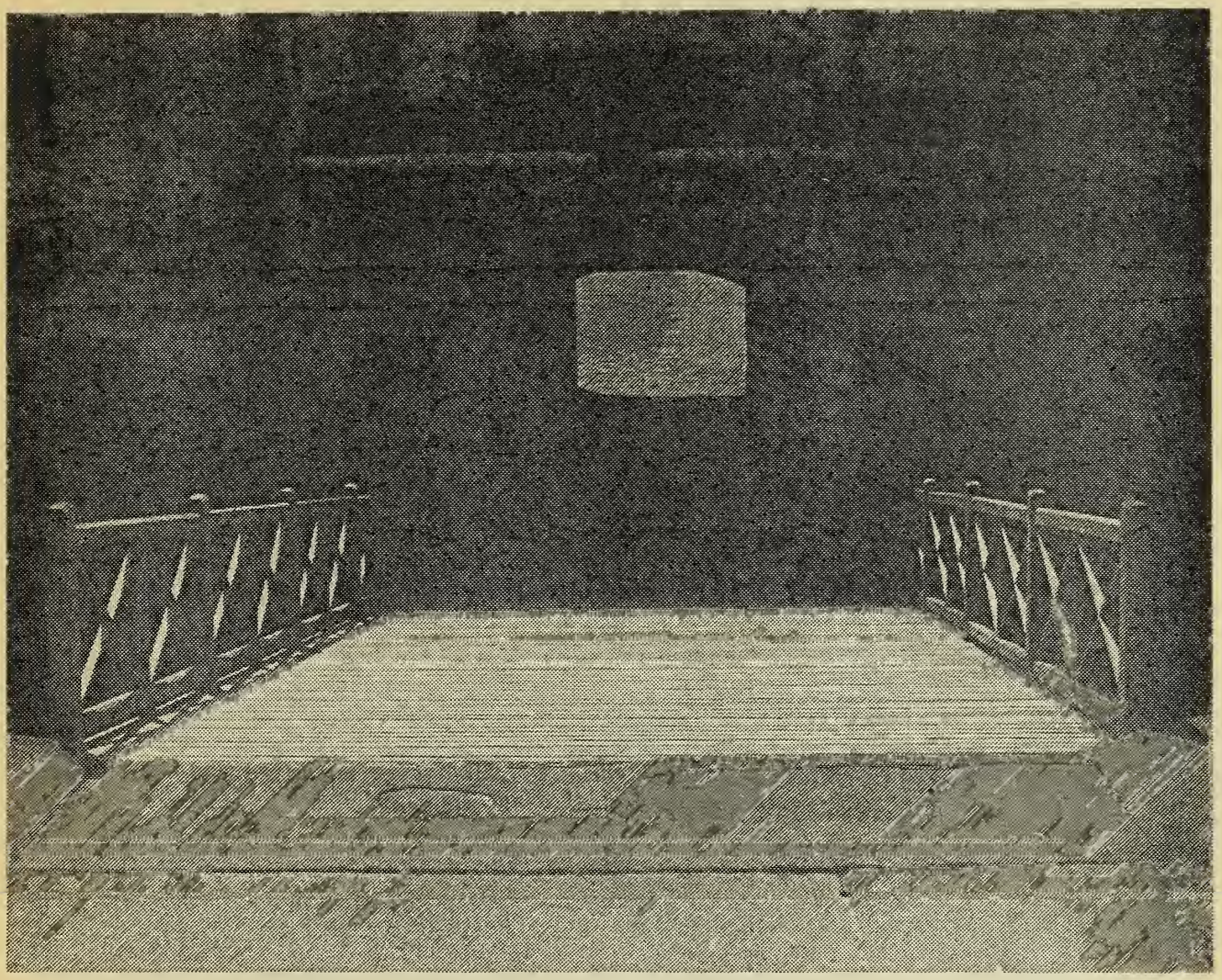
Introduction to this Book



You are about to experience Duke. As is the case with everyone else, your experience here will be unique. Some people experience Duke for a week, then leave in utter disillusionment, and some leave Duke after four years of a fulfilling undergraduate experience. The university experience is seldom the same for any two people. Most of us come here with preconceptions about university life but later find that they were ill-conceived. Many of our expectations go unfulfilled. This book is not intended to disillusion but to brace one against false illusions that have caused many to suffer unnecessary disappointment. The primary purpose of this book and the intent behind most of the articles presented within it is to offer a perspective on the university experience that the incoming student may not obtain from the usual bulletins, catalogs and other information he/she receives before entering and while enrolled at Duke. Its purpose is to offer a perspective that questions certain aspects of our lifestyle that are dehumanizing, violence-ridden and ingrained within us, and often perpetuated by our society and this university. Hopefully, a part of your university experience will be to seek meaningful alternatives to these dehumanizing attributes of our society and personal lives. Many of the articles in this book reflect the struggle of other persons attempting to find such alternatives, and to liberate themselves from a previously unquestioned lifestyle, accepted in ignorance of certain realities and truths.

This book is written to encourage you to deal openly and honestly with the problems in our society and this university. In confronting you with the problems you may or may not face while at Duke, we also offer to you the excitement, hope and encouragement for transcending them. What may seem irrelevant now may acquire new meaning as you experience Duke. Save this book for the questions you may have.

The Institution

Journey Through the Archives

The materials on the history of Duke were marked ARCHIVES in the card catalog. I said to someone at the reference desk, "Excuse me, where's Archives?"

"Third floor, above the graduate reading room."

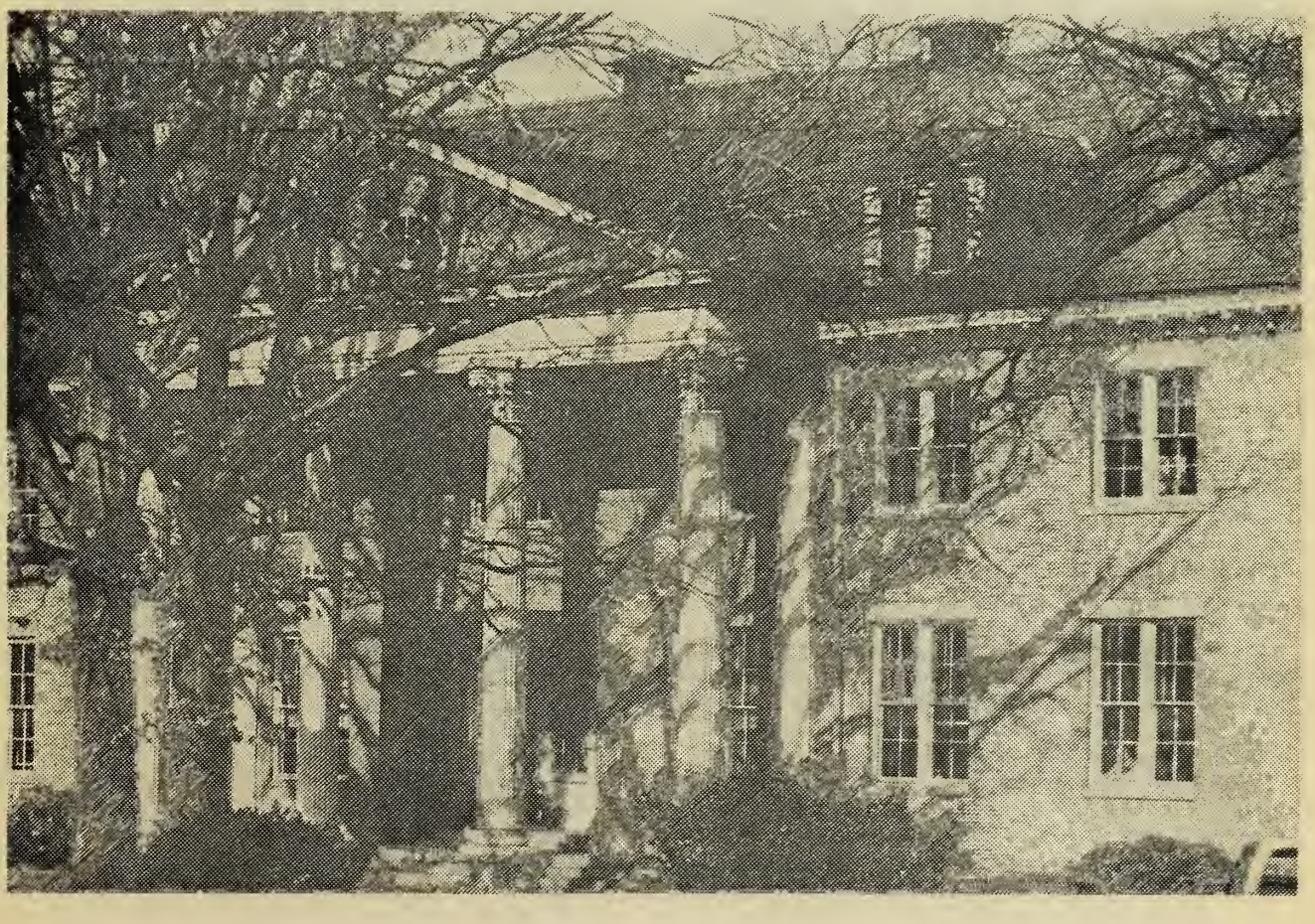
Stepping off the elevator, I saw that Archives was divided into offices and closed stacks and an open reading area shared with Manuscripts. I'd always wondered what Archives looked like. I'd expected a good deal of dust and was surprised to find neatly ordered office areas and a spacious reading room. I had always wondered what an Archivist looked like as well — no doubt a grey and nostalgic looking little lady or gentleman with spectacles. Instead, I discovered an array of people composing what looked like a typical academic staff. Then I met the Archivist, Dr. King, who wore glasses — but no grey, not a sign.

The titles I'd scribbled down from the card catalog were all there: two books, one biography of a past president, the personal recollections of President Crowell, some over-emotional memoirs written by alumni, a 1964 student symposium, and a little paperback booklet put out by the Development office in 1973 called *I Have Selected Duke University . . . A Short History*. The short history appealed to me more than Chaffin's *Trinity College 1839 to 1892*, a five-pounder, or Porter's *Trinity and Duke 1892 to 1924*. Scooping them all up, I walked into the reading area and settled into an afternoon of Duke history.

A North Carolina farmer named John Brown had built a schoolhouse sometime in the 1830's in northwestern Randolph County. Brown's schoolhouse had a dirt floor and a wooden chimney. When Reverend Brantley York came to the schoolhouse to teach in 1838, it didn't take him long to win two new buildings from the local population and Brown's Schoolhouse soon became a private academy called Union Institute.

Braxton Craven came to Union Institute in 1841. First a student and later a principal, Craven transformed Union Institute into Normal College, a state chartered teachers college, and finally, in 1859, with support from the Methodist Church, Trinity College. In spite of the Civil War, Trinity College remained active for all but a few months. It reopened in 1866 with Craven as its first president. Beginning with Braxton Craven, the history of Trinity is the story of each successive president and his personal contributions to the institution's reputation and atmosphere.

Craven was succeeded in 1887 by John Franklin Crowell, a Pennsylvania Yankee and Yale graduate whose first impressions of Trinity nearly sent him back to the North. Crowell writes in his *Personal Recollections* of ". . . a crude and featureless three-story brick structure doing duty as a college on a ten acre sandhill . . . within twenty-four hours



after I had laid eyes on the property I had a case of the most severe disillusionment." But Crowell remained and brought many new features to Trinity including a football team that he personally coached, and the college's first library whose every book he hand cataloged. Crowell's most significant contribution to Trinity, however, was a new location. Through his efforts, Trinity was moved from its obscure home in Randolph County to Durham, a growing industrial town where an ambitious college could reach greater potential and attract benefactors such as Washington Duke.

In the Archives reading room, I encountred several versions of Trinity's move to Durham, one involving a prospective women's college whose directors decided to build in Raleigh because Durham was "a factory town . . . no fit place for girls." Washington Duke, as an incensed Durhamite, publically declared that if Crowell wanted a college he would help finance it. In Crowell's *Personal Recollections*, no women's college is ever mentioned, only Duke's being prodded by two Methodist ministers into making an offer based on what Crowell felt was ultimately Duke's belief that "higher education had a mission in the welfare of the masses." Motives aside, Duke and Crowell reached an agreement and urged the President of the Bull Durham Tobacco Company, Colonel Julian Carr, to donate an old sixty-two acre race track as the site for New Trinity.

The move was accomplished in the summer months of 1892 and while some faculty members resigned and a few trustees wondered, Crowell busied himself with settling his remaining faculty members into the new "Faculty Row." He writes:

> The only chattels which could not make the trip in the freight car hired for the purpose of transporting household goods was Professor Pegram's cow, Mrs. Crowell's carriage horse, Gypsy, and my saddle horse, Traveler.

In the fall of 1892, Trinity opened for its first semester in Durham.

Crowell was destined to leave Trinity for Columbia in 1894 and was replaced by John C. Kilgo. Trinity had attained a reputation for academic excellence and high standards early in its history. During Kilgo's administration, the historians add another phrase — academic freedom.

The Bassett Affair focused the national eye on Trinity during the fall of 1903 when Professor John Spencer Bassett published a controversial editorial in the *South Atlantic Quarterly*. Entitled "Stirring up the Fires of Race Antipathy" the editorial dealt candidly with "the negro problem" and allowed Bassett an opportunity to voice his disdain for the South's "political and social mistreatment of its black citizens." An explosion of opinion followed calling for Bassett's removal from Trinity. In a secret meeting, Kilgo and the entire faculty, only three of whom were over forty, signed a mass resignation to be submitted if the trustees voted to fire Bassett. Asserting that "A reasonable freedom of opinion is to a college the very breath of life," the trustees voted to retain Bassett because ". . . it were better that Trinity should suffer than that it should enter upon a policy of coercion and intolerance."

Kilgo's term was marked by another controversial event — an offer of $100,000 if the college would "admit women on equal terms with men." This offer marked the open initiation of women into life at Trinity. Trinity's first female graduates, the Giles sisters, Mary, Persis, and Theresa, had obtained degrees through private sessions with faculty members — they were not welcomed on the campus. Although the money was contributed, women did not flock to Trinity and no outstanding effort was made to recruit them. For those women who did become students, permanent housing was not provided until after the First World War. Southgate Hall was designed so that women could eat, sleep and attend class without ever coming into unnecessary contact with Trinity men, who continually protested the enrollment of women.

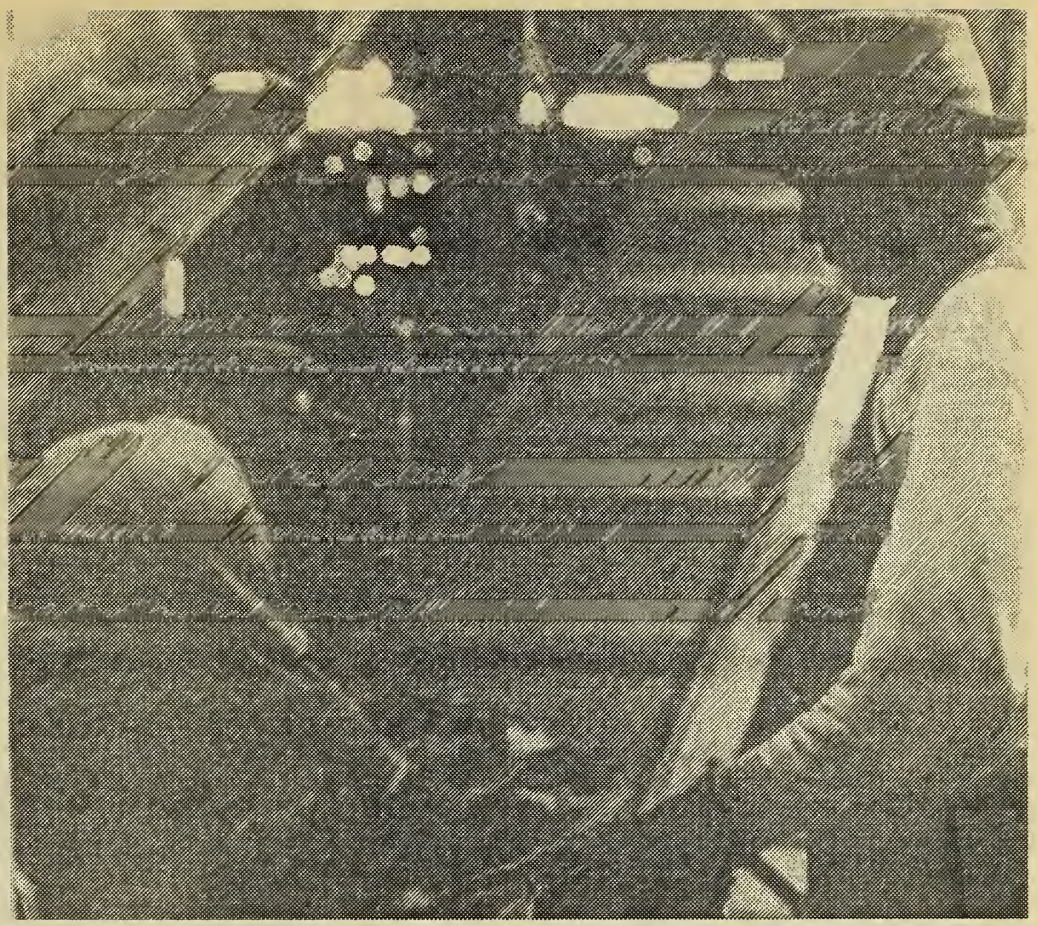
A relationship existed between Trinity College and the Duke family from the late 1880's on into the administration of Kilgo's successor, Dr. William P. Few. Few had been with Trinity as both a professor and dean since 1896. He began his thirty year term as president in the buildings of Trinity College. When he died in 1940, he left his successor an office in a Gothic tower.

James B. Duke was Washington Duke's youngest son, a tobacco magnate who has been repeatedly blessed for his philanthropy and repeatedly bastardized for his ruthless business tactics. Like most Duke students, I soon memorized the myth that James B.'s dreams of immortality led him to offer his wealth to Princeton if it would change its name to Duke, and how, when his offer was refused, he connived to build a university that would outshine the righteous Princeton. This is a myth. The Duke family had long shared an interest in Trinity. Whether this interest lay in a true concern for education or a place in the annals of philanthropy is of no consequence to the Duke student. What is of consequence to the Duke student is that in 1924, James B. Duke contributed the funds that made the little college sitting on an old race track into a university cloistered in a pine forest.

The Trinity men moved into the new Gothic campus of Duke University in the fall of 1930. The old campus had been rebuilt and had become the Woman's College, a coordinate school for women under the direction of Dean Alice Baldwin. They would exist as coordinate schools, some members of the Woman's College often asserting that it was treated as a subordinate school, until 1972, when the schools merged into Trinity College of Arts and Sciences within Duke University's complex of graduate and undergraduate schools.

The period between 1940 and present day Duke is difficult to write about, to capsule in any suitable way. After President Few and the completion of the Gothic campus and its Georgian counterpart the story somehow slips into its slot in the present. Certainly those technological and academic advances that today affect the average Duke student were incorporated into the University in its more recent past. The important names exist for the student as places and buildings, Flowers Lounge, Edens Quadrangle, the Deryl Hart Room — mixed with other buildings and older names, Cravens Quadrangle, Crowell Quadrangle, Carr, Bassett, Pegram, Kilgo Quadrangle, Few Federation, Baldwin Auditorium. These names will provide the only contact with Duke's past for the typical students, who won't know that the old bell behind the East Campus gym was once in the tower of Old Main (burned in 1911); that the East Campus Dope Shop was once Crowell Science Building; that James B. didn't really try to buy Princeton; or that the Archives is located on the third floor of Perkins Library "above the graduate reading room."

—*Cathy Taylor*



Durham

Thomas Wolfe, that not-so-favorite son of North Carolina, thought to mention Durham in his not-so-kind book *Look Homeward Angel*. From his pure but occasionally boring ivory tower in Pulpit Hill (read: Chapel Hill) he calls Exeter (read: Durham) "that dirty little factory town twelve miles up the road" where he sought the *grande dames* of the oldest profession. He later gives it a second mention, same reason.

With two of the nation's more successful cigarette factories practically within sight and definitely within the olfactory reaches of East Campus, Durham will be a long time in shaking its reputation as a tobacco town. Ligget & Myers and American Tobacco Company each shove out a million cigarettes a day — mentholated, elongated, truncated, aerated, concentrated, probably even perforated and definitely *cheap*.

The tobacco that made the Bull City famous also made Duke. As the story goes, at the end of the (some say) War We're Still Fightin', General Sherman accepted the surrender of the North Carolina, South Carolina and Georgia armies at Bennett Place, just a couple of miles from where a Dr. Bartlett Durham had let a railroad company build a station on his land. One Washington Duke, local tobacco farmer, saw his chance as he watched the soldiers getting ready to go back up North and started trading tobacco for hard Union cash.

Besides loaning his name to what for years was the tallest building in the countryside (now the Durham Hotel-Motel), old Wash Duke also gave it to a university. The legend loosely goes, that around 1920 when Wash's portly, rich son James Buchanan (Buck) decided to endow something with the sizeable family savings and name it after his father, he landed on Princeton. The Ivy League school stuck to its roots and refused, so J.B. came back home and decided to make something out of a small Methodist training school for preachers called Trinity College, located on East Campus where WDBS and Branson Theatre are now. With little protest (the Methodists suggested "Father, Son and James B. Duke University"), Trinity became Duke, College became University, and J.B. eventually became a statue smugly overlooking a whole set of neo-Princetonian buildings that somehow became known as the "Harvard of the South".

Durham, at any rate, kept its name and keeps on bringing in the tobacco. Just about the time school starts, the *Durham Morning Herald* may run a short piece on an inside page about how one of the neighboring counties is starting school a month late because of a slow growing season, and therefore late picking, drying and curing by the kids. Soon you may see the long, flatbed trucks rattling through town piled with huge hogsheads bulging with the big, yellowed leaves. (Empty hogsheads are easy to get, not so easy to carry away, and can be useful for storing firewood — or yourself if you get stuck in an overcrowded triple.)

The auction warehouses are fascinating. An auctioneer can tell you twice as much as a professor in half the time.

And in the winter or spring when the tobacco is just a musky odor, at least one warehouse is used for dog shows and can be a veritable paradise for people-watching.

If by then you haven't discovered Durham's tobacco it will be exam time again and, considering those cut-rate prices, you may be smoking it.

But there's a lot more to Durham than tobacco. And there's a whole lot more to it than Duke. You don't find much neo-Gothic and Georgian architecture in Durham. What you do find is a community of 100,000 people with all the problems of a city and the ambience of a factory town. Unlike that Pulpit Hill up the road, which is a town tailored to its main industry — the University of North Carolina — and which has been described by some Durhamites as "nothing but a pipe dream". Not that Chapel Hill isn't pleasant, but if you like things funky then you may rather be in Durham.

You perhaps have heard of "grits". They are a white, coarsely ground hot cereal. Topped with melted butter, salt and pepper, they are indispensable to breakfast for most Southerners or converted Southerners. You can get them in the dining halls at Duke or at any one of the great (sometimes pronounced "grit") small restaurants or grills in town that depend on their regular working class customers — places like Morgan's, Parker's, Lynette's, Nance's, Lewis's, Whit's, Foy's, and at least a dozen more that you can discover close to any textile or tobacco factory or in any commercial neighborhood. If you have long hair or just stepped off the tennis courts they will serve you food you will only find in the South, and they won't be snotty about it. A lot of Northern expatriates eat regularly at Bullock's, where they swear you get the best hush puppies, barbecue, Brunswick stew, fried chicken and Southern veggies in town.

There is also a genre of people called "grits". Or "rednecks", or "locals", or "blue collar people". They work. A lot of those people with blue collars work at Duke, the largest employer in Durham. But unlike "grits", who are white people, most of the Duke people with blue collars are black. They keep the place going and some students get to know some of the folks, particularly the Dope Shop people and the maids and janitors, now called the "housekeeping personnel". Many of them are responsible for the beauty of Duke — the grounds crew people who keep the place groomed. They are called "casual laborers" in Western culture and more honorably, "gardeners" in Eastern culture.

Duke culture, as fine as it is, has not exactly extended itself to Durham. The closest we've come in recent years is the Folk Life Festival in the spring when the gospel and blues folk from Durham and the North Carolina mountain blue grass people come to campus to remind us that there's a lot more to music than rock and roll and opera.

Meanwhile, if you want to graduate from Duke knowing you were in Durham, you've got to find it for yourself. For great dancing you can try any one of the lounges in town, and for singing you can try any one of 200 churches in town. As the Greater Durham Chamber of Commerce brochure advises, "Consult the Yellow Pages". You'll find people in the restaurants, lounges and even the churches who will teach you more wisdom than you can find in all 2 million volumes in Perkins Library.

One friend asked me to mention the trees. North Carolina culture is rooted in its soil, and the soil in Durham gives rise to a city full of green trees. Big ones. And James Taylor sang about the Carolina skies. The tops of pines framed by a blue sky can print an indelible image on your soul that *is* North Carolina.

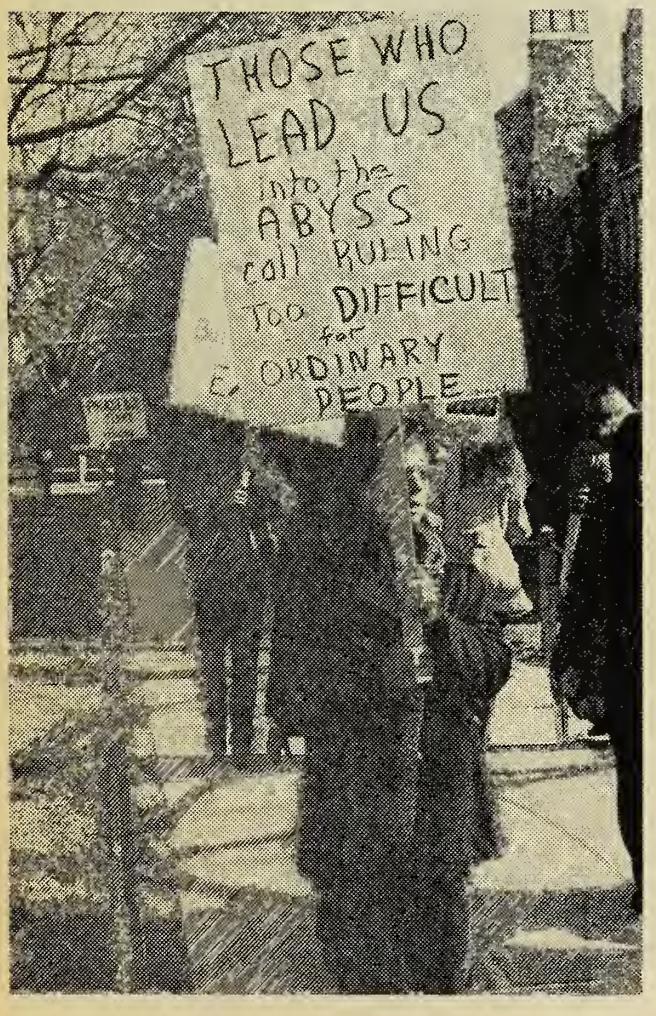
Perhaps the best testimony to the intrigue of Durham and North Carolina is the large population of Duke graduates who have never left Durham, or have come back after a few years to settle here. Occasionally people will vow that they are going to "get out of Durham", but there is a growing number of Dookies who are setting up businesses ranging from a news service about developing African countries to the finest health food restaurant on the East Coast (even New Yorkers will say it), working in the Durham County Social Services Department, teaching in public or private schools here, or looking for or buying land outside of town. They prove that in four years at Duke, you may develop loyalties to more than your alma mater.

The town and campus buses used to advertise a Chamber of Commerce promotional poster that you couldn't help seeing. Even us converts would laugh. It said: "Be Curious — There's Something in Durham for You!" Even us converts from Duke will admit they're right.

—*Anne Newman*

Movement for Shared Authority

The Movement for Shared Authority (MSA) was formed by a group of students in February, 1975, as a response to the abrupt decision by the Duke administration to eliminate the School of Forestry and the Primate Center as part of a budgetary cut-back to off-set Duke's $3.4 million deficit. The students who participated in MSA strongly objected to the closed and arbitrary manner in which the administration reached its decision. The decision to phase out the Forestry School was reached with *no* faculty, *no* student input nor consultation. Yet this decision has far-reaching consequences that could seriously effect the future status of *our* University. We, furthermore, besides opposing the method by which major decisions of this University are made (i.e. within the confines of the second floor of Allen Building by the "Troika": John Blackburn, Chancellor, Fred Cleaveland, Provost, and Charles Huestis, Vice-president for Business and Finance), objected to the actual decision itself, especially when the Provost was unable in a earlier meeting with the Forestry students to give a concrete explanation as to why the School of Forestry in particular had been chosen to get the ax. The students who attended this meeting were quite flabbergasted and appalled at the blatant display of ignorance by the Troika in the arrival of their decision, and at the arrogant disregard of the University decision-making process. Despite this $3.4 million deficit, the Duke administration is actively in the process of campaigning for funds to build a $92.1 million hospital wing that will be exclusively private rooms. It seems to us that the administration of *our* University is choosing Duke hospital as the University's top priority. But, the administration is not the only constituent group which comprises this University; students, faculty, and workers are integral components to the whole. It is not justified that only one segment of the University community formulate the prioritiesn the decisions that affect the entire community. This was why students formed MSA, the Movement for *Shared* Authority.



One of the first activities we planned was a demonstration on the quad. We brought various speakers—Forestry School faculty, union representatives of the Duke workers, Forestry School students—and conducted several workshops which focused on University decision-making, the history of student activism at Duke, the uniqueness of Duke's School of Forestry and Environmental Management programs, and the proposed new hospital and its ramifications. Furthermore, at the demonstration representatives from MSA presented Terry Sanford with a list of demands signed by over 1,000 students. The demands called for a "democratization" of the governance system of the University: a sharing of authority in the processes of decision-making by all the people affected, which would therefore include University budgetary decisions, decisions determining University priorities. In addition, we demanded rectification of the problems which had already resulted—a halt to all employee lay-offs, a halt to financial aid cutbacks, a suspension of the proposed hospital plans, and an end to union harassment—until the first demand was met.

Following the demonstration, ten task force committees were formed to conduct fact-finding studies in several areas and to then, formulate possible alternatives. Some of the task force committees included: University governance, the proposed hospital plans, unions at Duke, and University budget. Also, MSA sponsored a public hearing between students and the administration where allocations and other findings of the University budget, and related issues, such as housing and overcrowding, and the budget of the Duke University Athletic Association (DUAA), were discussed.

Representatives from MSA were present at the Board of Trustees meetings held in early March, at which point our views were discussed. At this time also, the sodcalled "decision" to eliminate the Forestry School was renamed a "proposal."

In addition, MSA representatives were appointed to an ASDU ad-hoc budget committee that was to be given complete access to the budgetary records of the University. This was the first time in Duke's history that students had gained even limited access to the "books." As our final activity, during the 50th Anniversary celebration in April, MSA staged a counter-celebration which included a series of workshops and discussions led by students and a formal picketing of the convocation ceremony by both workers and students.

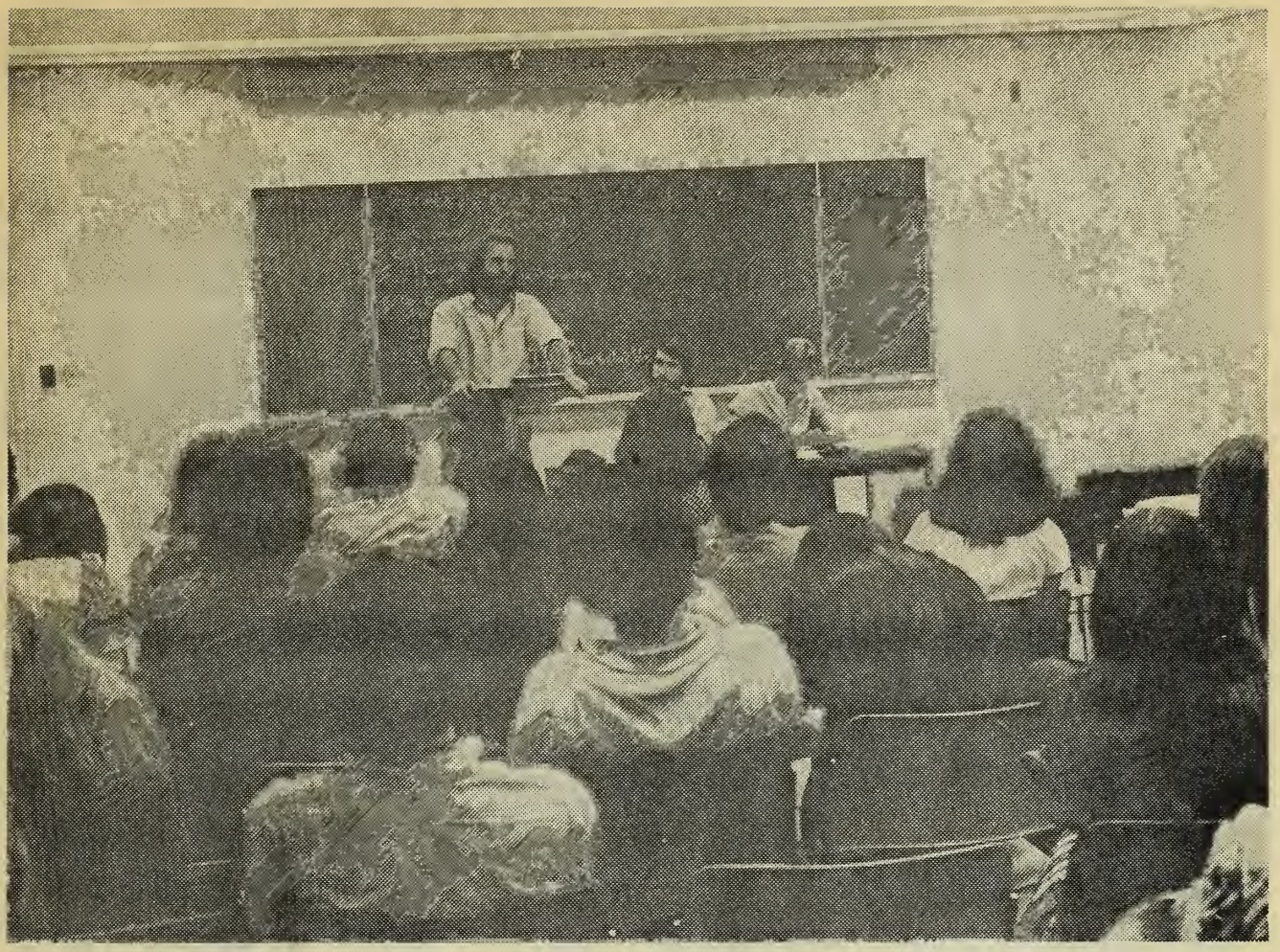
The Movement for Shared Authority, as a pressure

group, seems to have been effective in gaining some unprecedented ground—though still quite limited with a long way to go—for students in their struggle for active participation (i.e. voting representation) in the University decision-making processes in their entirety. We have turned most of our information that we have gathered over to ASDU in the hope that students will continue to pursue a goal of "shared authority." Hopefully, the Budget Review Board that Huestis proposed in responding to a MSA demand will be the first, temporary step toward a realization of a student-faculty-administration system of decision-making. Unfortunately, those of us who have been here for one, two, three, etc....years tend to doubt it. In April as exams approached and students were busily studying, the administration again with *no* faculty and *no* student participation in the decision, renewed Mike McGee's contract as football coach amid controversy, ignored the Director of Admissions Search Committee and appointed its own Director of Admissions, appointed an Associate Dean with no consultation with the appropriate ASDU officers, and declared the Institute of Policy Sciences and Public Affairs a full-fledged department.

It is vitally essential that we as students continue to work through our student government (ASDU) to gain active participation into the decision-making processes of the University. Moreover, when it is appropriate to take stronger action which means working outside of the system, students should not hesitate, but rather we should use our numbers and our voices to demonstrate our concern and indignation. There is a lot to be done before we as students have an effective role in the decision-making process at Duke, and it is only through our individual and collective actions that our struggle for a true University community can be continued and achieved.

One final note, the students who formed the Movement for Shared Authority came from diverse and various groups, political affiliations, and backgrounds. A lot of us did not know each other and yet things got done efficiently and effectively for the most part. All of us agree that MSA accomplished quite a few goals and in some ways students have gained some ground. However, summer is upon us and in the fall we might forget the lessons we learned this past spring. And if we forget, we only hurt ourselves, indeed Duke University, so we've got to remain active and visible in *our* University's affairs. Get involved!

—*Marilyn Endriss*



Student Government and Participation

The Associated Students of Duke University are representative of three bodies of students (all undergraduates are within its jurisdiction): Engineering, Nursing, and Trinity (liberal arts). Within its structure, ASDU has an Executive Branch responsible for the implementation of legislation proposed and passed by the legislature. The Executives (President, Vice-Presidents, Secretaries, and various appointed Executive officers) also are the people most responsible for publicly conveying students' wants, duties and responsibilities.

ASDU also sponsors/charters over fifty student groups ranging from small entertainment-oriented groups to large social/political-oriented groups. The legislature is responsible for the funding of these groups (some budgets exceed $5,000 within the chartered organizations).

The effectiveness, support, and the acceptance of ASDU is manifested through elections and referendums where close to forty-five percent of the students participate. This is well over the national average for Universities; however, ASDU continually looks for ways of gaining more support and interest from the student body it works for.

In relation to institutional policies ASDU's greatest effect comes through the channels of ASDU, University, Faculty, and Trustee committees. ASDU appoints over 200 students to these committees each year. There appears to be a promising future for the committee system at Duke. This past semester the abrogation of certain committees with student (as well as faculty and administration) representatives was evidenced. Input from those committees was either disregarded or not gotten at all. However, after extensive meetings, communication appeared to be constituted. The future of the all — important committee system has its foundation on communication — this, for the moment appears to be realized.

The Associated Students of Duke University is for you. ASDU's elected representatives serve students, their wishes and needs.

One could talk of the sorrows and joys you will experience at Duke, however, that is not my job in this column. I am writing this to tell you that I am here as well as the ASDU governmental structure to serve you. We are open to all — we need your input and ideas so ASDU and Duke can do more for you.

—Rick Glaser, President of ASDU

Community: Live and Learn

During that period of time in High school when college applications were due, I was stumped one day by a rather troubling question. Prepared with a well rehearsed answer listing the schools where I had applied, someone changed the question on me. Instead of asking "where" they asked me "why" I was going to college . . . I found that I'd never really questionned college as the next logical step in the natural progression of my life; neither had I questionned my assumption that the university experience would be a four year block of time during which I would make final preparation for the rest of my earthly existence. Three years later I have many more quetions and am just beginning to work on the answers.

I have found that the only way that both my life and my educational experiences can have real meaning for me is to integrate the two. It can be a frustrating experience for one to discover that at the end of four years, college has given them nothing more than the skills and ability to crank out a ten page paper in twenty-four hours, or to play the multiple guess examination game and win. They have put off a total life experience, explaining that four years of hibernation in the library are necessary for the great

graduation awakening when real life begins. But I want to live now, and I want education to be a continuing part of my growth process. I've found others who share the strength of this desire, and it is in this bond of sharing, I believe, that, the greatest potential of human energy lies; energy which can be cooperatively directed towards the vital integration of the educational and total life experience.

The next question is where and how to find this source of shared human energy. In what way can the strength of human support, cooperation, and sharing be brought together to nurture both group and individual growth and change? Where can a person feel the strength to risk open communication and develop a real sensitivity to the needs of others? While the atmosphere generating this type of feeling sometimes occurrs spontaneously, it can also be directed and worked toward by a group of people sharing similar interests and concerns. This unity of energy and purpose becomes an intentional community.

The term community suggests many things to different people. To some, it connotes a neighborhood of nuclear families living along a street in suburbia, while to others it is a "hippy commune" where drugs and orgies are the central activities. The community of which I speak, however, includes any group of people who share a common ideal and who share a committment to each other, working cooperatively toward the realization of their ideal. All individuals within the community assume responsibility for the direction that the group will take, providing a base of strength and support that allows individual risk taking so vital to total self-expression.

The academic community holds great potential for cooperative interaction and sharing. Within the present structure, however, this ideal has been abused and distorted. In many cases, the "community of scholars" has become the "community of competitors" where the classroom atmosphere is one of rivalry and individual accomplishment rather than shared learning and growth. Somehow the goal of working towards a collective understanding becomes obscured by "grade grubbing" and "proff. pleasing." Community within the academic system, I have found, must be intentionally sought. My most creative and beneficial learning experiences have existed outside the structured classroom setting. The people involved were motivated not by credit or achievement awards, but rather by a committment to shared growth and understanding. Although the demands of academic performance made by the university can become overbearing, I have found it necessary for my own sanity and fulfillment to make time for intentional educational community experience even though it may not be recognized as legitimate by the institution. A simple discussion group organized around a topic of concern or interest is one possibility. Student taught courses are another idea, where the bulk of learning takes place in sharing one's knowledge and experience with others. One of the most exciting possibilities, though, involves students and professors living and working together towards a greater understanding. Here, the role hierarchy is abolished, and people as individuals share a committment to each other as well as to their educational goal. These possibilities for innovation within the academic community are endless. By investing my energy into intentional cooperative experiences, I have found the beginnings of a bridge spanning the gulf between my educational and total life experiences.

But how about the other direction? How do I make my daily social existence a continual learning process in itself? Once again, I have not found my questions answered within the structures provided by the university. This is not to say, however, that community on campus does not exist. East campus, being somewhat sheltered from the mainstream of activity, offers greater possibility for a community living situation, some dorms fostering the spirit more readily than others. While I enjoyed the women's dorm where I lived for two years, I did not feel as though I learned or grew much from the experience. The large size and rather restrictive regulations seem to reinforce the social game playing, and present a very sheltered view of social experience. Co-ed dormitories can provide a much more realistic perspective of male-female interactions, transcending the traditionally stilted structured of social relationships. Federations on campus hold tremendous potential for the development of intentional community. The federation itself, however, is simply a grouping of dorms, a physical structure. Only individual committment and energy can create community within the setting.

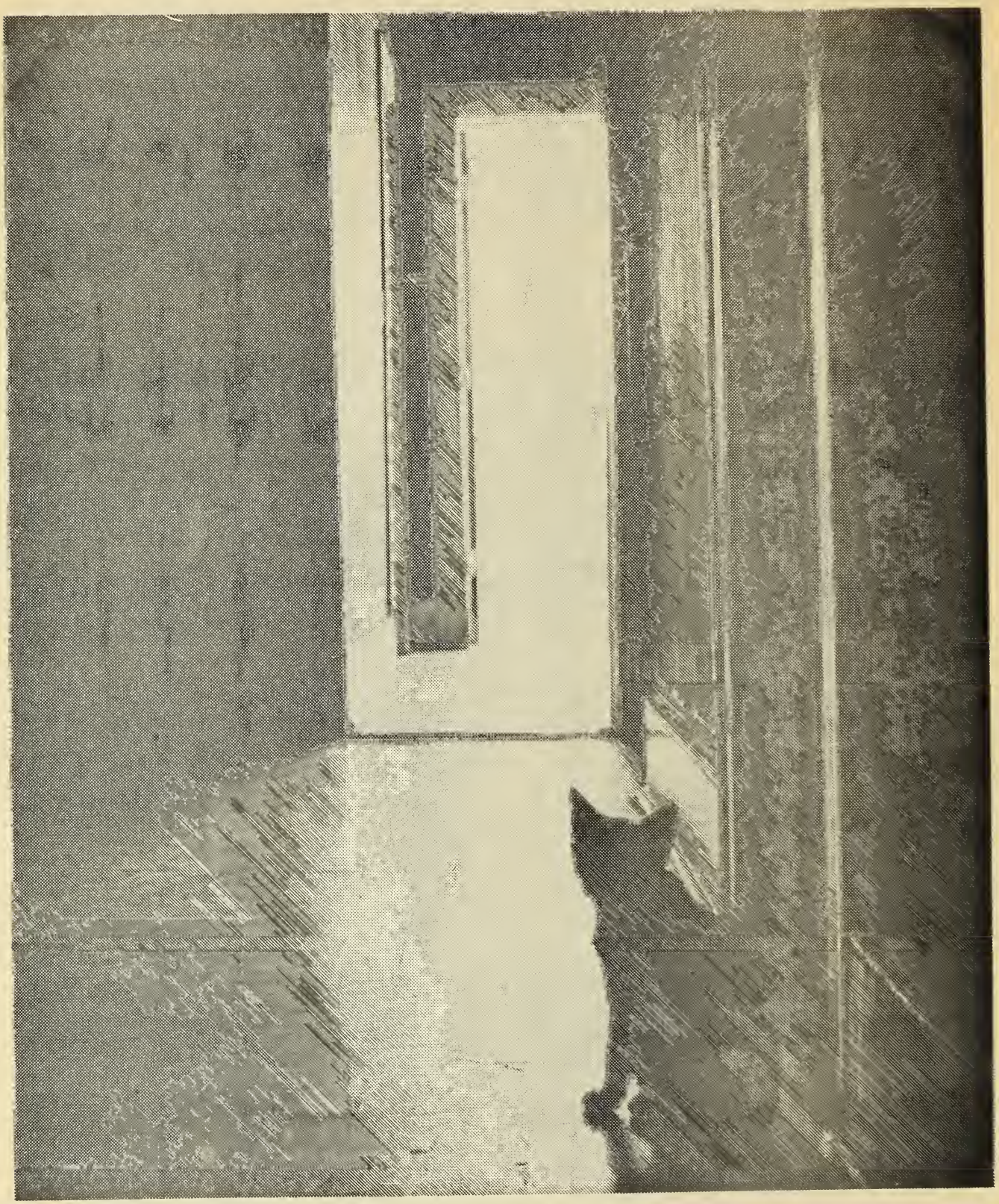
With all campus housing, however, there is something essential missing: interaction with the larger Durham community. It's easy to slip into Duke's ivory tower existence, where one's only perspective of the city is gained by quick ventures outside the walls to grab a hamburger, and then back within the sheltering confines of the institution. This necessarily leads to a very one-sided and often warped perspective of the Durham community. The student population presents a very narrowly defined group of people when compared to the variety of social, educational, and economic backgrounds found in the "real world."

For the past year, I have lived in an intentional community off-campus with five other women and men. What I have learned from this experience could not possibly be taught in a sociology course, or learned by writing a research paper. Living next door to people who are not students and who are not my age puts my educational experience into a much more realistic perspective. It's refreshing, in fact, to be able to carry on a conversation about gardening or home maintenance rather than about results from the last chemistry test. Here again, one can choose to simply reside outside the University's boundaries, putting all energy into academic accomplishment. I have found it much more rewarding, however, to make my living experience as much of a personal investment as my academic.

The feeling of support that I feel from a community of people who are committed to one another helps tremendously in my quest for an integration of educational and life experience. In choosing as a group to live a simplified and non-violent life-style, we are able to share our concerns and difficulties and to take active control of our lives. I have discovered difficulties and risks involved in cooperative living, but at the same time have become more sensitive to the needs of others as well as my own. Being able to recognize and communicate these needs to one another is something which demands much personal energy and committment. Intentional community is not automatic or an easy thing, but it is well worth the effort needed. Through community, my university and total life experiences are becoming one.

—Alice Ammerman

The Academic Experience



Following the Yellow Brick Road

Pre-school. Kindergarten. Elementary school. Junior High. Senior High. College. Graduate school. Life.

During your first year at Duke as you wave goodbye to your friends who have become disillusioned with Duke-style education, you will be forcibly confronted with the possibility that the end of your yellow, brick road is a sham. You will probably deal with that possibility in any number of ways: 1) Reject it, 2) accept it as inevitable because nothing will ever change, so there is no reason to buck it, 3) confront it and buck yourself right out of school in a sea of destructive disillusionment, or 4) confront it and work for change by using your disillusionment as a means to self-growth rather than as a means to self-destruction. I'm writing about my own experience in Duke and out, trying to understand the sham I built for myself and my relation to that sham.

I've had quite a bit of personal experience with disillusionment at Duke and its competitive education. I left Duke twice, but returned only once. I've also had many friends leave and return with similar feelings about their own experience at Duke. I left Duke the first time for a two-semester leave of absence at the end of my first year ('71-'72) socially and politically alienated from the tattered and scattered remnants of the "anti-war movement" with whom I had attempted to identify myself. Mostly, I was alienated from myself out of ignorance of two facts: 1) that systems and institutions exist to maintain themselves no matter who they run over and no matter which of their founding ideals are perverted in the process, and 2) my disillusionment with Duke education was intimately related to my revulsion with U.S. chauvinism at home and abroad, and to my disgust with the rampant apathy at Duke fed by a severe aura of grade competition which seemed to deny learning. Apathy, institutionalism, sexual and political chauvinism, and competition are all bed partners at the same orgy. Its an orgy of denial—denial of individual personhood and individual growth which ultimately leads to a denial of the positive growth of any sense of community—that sort of non-material growth being a grave danger to the lethargic stability of the system.

I returned from that leave of absence spent working and traveling, pretty much unchanged, except that I refused to let my undecided future bug the shit out of me anymore. I wanted indecision and I refused to be tracked into a particular life-long career. As my second year in school ('73-'74) progressed, I wanted change. I began recognizing those factors behind my disillusionment and I began to understand my own discontent for the first time.

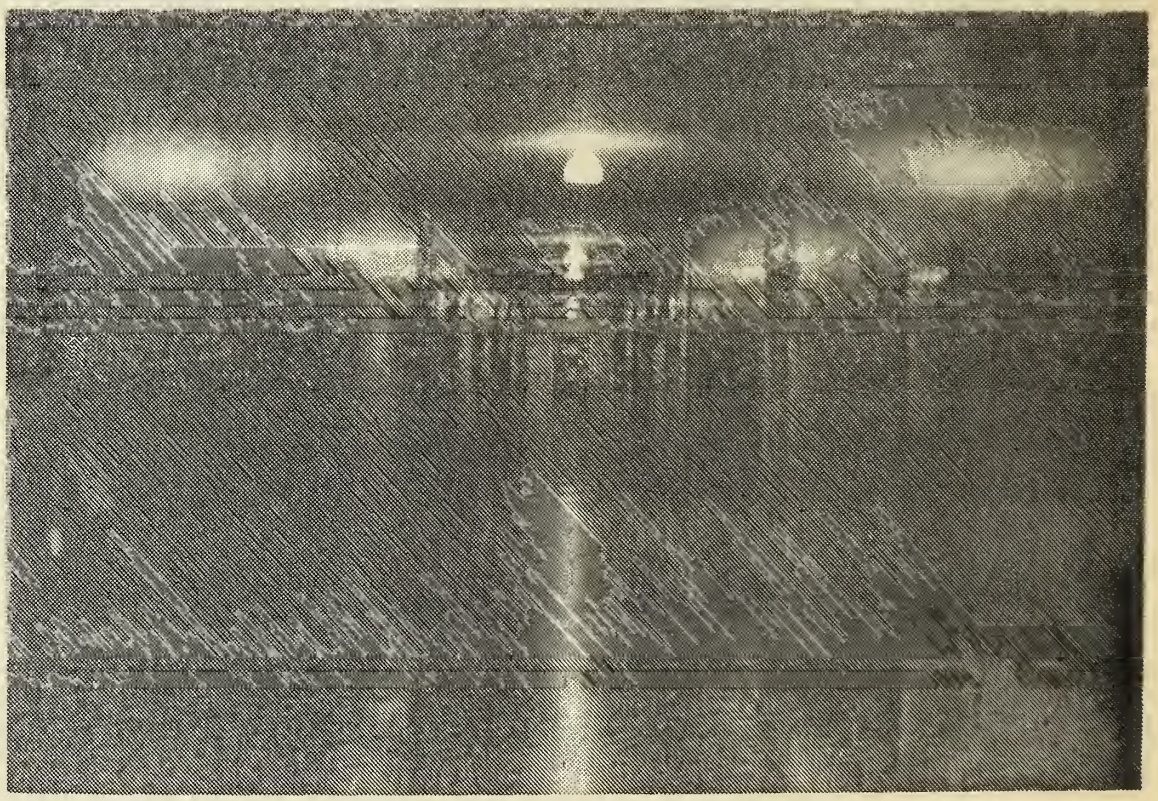
Duke is a very pure ivory, ivory tower, in that for a great many students and faculty the rest of the world exists within Perkins Library. My experience at Duke had little relationship with the outside world. Indeed, the structure seemed often to thwart any such relationship. I began work on a Program II (an individually designed course of study). My interest was conflict resolution and the relation of violence and nonviolence to conflict from an interpersonal level to an international level. To be sponsored by the Religion and Political Science departments, it involved study of conflict theory, violent and nonviolent philosophy and ethics and, central to the entire program, a year of academic and experiential research in Northern Ireland, followed by another year of study at Duke—a good mixture of academics and personal experience within the living reality of what I was studying. Although, it was approved by the Program II committee,

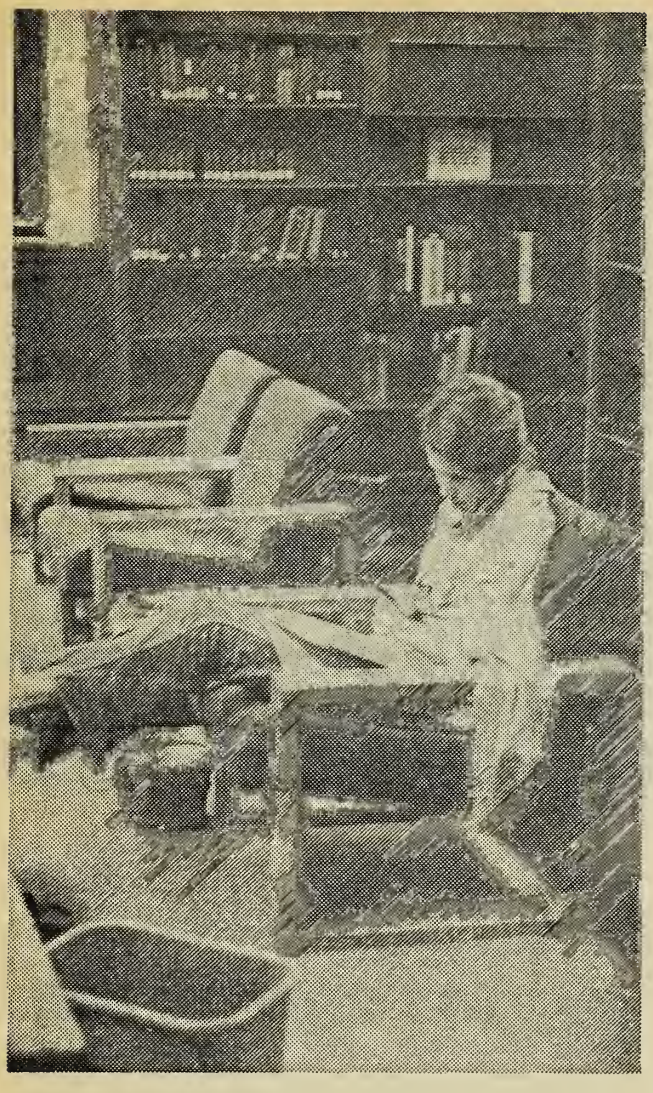
the program was later rejected by a committee within the Religion department because of that committee's uncertainties about my level of commitment (how would they be able to check up on me?) and their uncertainties over whether *they* could risk four academic credits on such a venture as the Northern Ireland study especially since I did not even possess a BA degree, a necessity for an individual learning experience on that order, it seems. Primarily, though, it just was not academic enough for them. That was the problem, and unwilling to compromise my own education any further, I was granted a second leave of absence and went to work teaching fine motor skills to retarded children in a state institution in Butner, N.C. At that point, I completely rejected the idea of any further university education. I set out to create an education for myself consisting of 1) a 40 hour work situation, 2) individual study, and 3) living in what I hoped would be a supportive, intentional community of students and one other worker. The triad failed to some degree, because I found working an intensive 40 hour work week stifling a great deal of the individual studying. I am learning a great deal about myself and about institutions and about routines at work, and the experience of living in a close situation with other people attempting to create their own identities as well as creating a group identity, has induced an incredible amount of growth in me and in the way I relate to other people. Although it has failed in ways, I still hang on to an ideal educational framework of combined study, work, and supportive community. In order for true learning to happen, the creative tension between academia and "the real world" has to be nurtured not in mutual isolation, but rather in a concurrent, intimate relationship. It is possible to study theories of conflict and terrorism out of books and newspaper accounts, but its impossible to know what living under the constant threat of randomly exploding bombs does to people's heads without living it and experiencing it — without really knowing that threat on a personal basis. There is so little interplay between ideas and the world, an interplay necessary to begin "knowing" those ideas by testing them. Thought certainly doesn't stagnate within the university, but it is imprisoned behind the stone walls and has very little chance of escaping and being used, tested, and disseminated, re-formed, and retested, etc. Just as people who threaten the stability of the system are keeping locked up and isolated, so are the new thoughts and the new ideas which naturally develop within a university community.

I just recently withdrew permanently from Duke to continue working, and when I'm ready, to enter another school to learn those ideas and concepts impossible to study alone. I no longer totally reject a university education. I do reject any thoughts of an "education" of four straight years of absolute immersion within an isolated academic institution. What I learn at the university will complement on an equal level what I've learned at work and within our living community.

So, be discontent and become disillusioned, but go ahead and revel in the knowledge that the self-questioning which arises from that discontent is good. By the very act of questioning, you are subverting the complacent acceptance of that competitive, destructive, and self-perpetuating sham. By questioning, you may ultimately replace those means with a discovery of self-hood and the joyful cooperation necessary for personal and community growth.

—*Bruce Magnusson*





Getting Educated at Duke

For better or worse, you have decided to come to Duke. For some of you, it's a dream come true; for others, well, maybe it's somewhat of a disappointment. Whatever the case, you and all of your classmates are about to embark upon a very new, demanding, potentially fulfilling, often frustrating, and ultimately important portion of your life. New and unexpected opportunities will abound, totally different and perhaps meaningful experiences will be plentiful, and undoubtedly disappointments will become commonplace.

No matter what your university experience eventually becomes, it is inevitable that, at least in many ways, it will be educational. This can hardly be helped, but the types of educational experiences you will have here can be shaped and molded according to your own particular desires. Whether you like it or not, you will be almost entirely responsible for determining the course, and consequently the significance, of your college education. At its best, Duke will encourage your educational endeavors, and it will help to facilitate their successful completion. At its worst, and perhaps in all too many cases, Duke will be a stumbling block to your education.

The education you obtain for yourself here can make an incredible difference. In many ways, it will determine the way you will choose to live the rest of your life. It's not too comforting to realize, then, that this education will not be handed to you on a silver platter, even if you pay $20,000 for it.

The society in which we live is one that puts a great deal of emphasis and value on specialization. Doctors, lawyers, scientists, and scholars are rewarded for their endeavors. In all likelihood, you have been affected by our society to the extent that you already view yourself and your education in this framework of specialization. This is not necessarily bad, for a society such as ours certainly could not function without specialists. It is important to realize, however, that it might not be necessary to specialize so early in your educational career. After all, you will most likely have no choice but to specialize for the remainder of your post undergraduate life. Why not take advantage of the diversity of courses that are offered here? Expose yourself to several disciplines, concentrate your studies in a few, and maybe master (on the undergraduate level) one or two. Your undergraduate years should be used to test your interests—to either reinforce them or to force you to select new ones. The opportunity to explore and study so many different fields may never be offered to you again, thus it would probably be worthwhile to keep your mind and your options open throughout all of your undergraduate years. To be sure, the quintessence of a liberal arts education is diversity, not specialization.

As a neophyte in the game of obtaining a college education, it might be helpful to consider whether an education primarily consists of the traditional academic courses, or whether there is more to it than that. If you were to ask upperclasspersons for their opinions, they would probably assert that the classroom experience is just a small, albeit important, aspect of a college education. People, many would say, is what education is really about, and they are correct for in the final analysis it is the people you will meet here that will probably contribute the most to your education. In this respect, Duke offers much, for it consists of a relatively diverse assortment of faculty members, students, and employees with varying backgrounds, perspectives, ideas, and interests.

Though some people do not think of it as an integral part of the city, Duke is undeniably located in Durham, N.C. Many of you may not consider this to be an asset, for Durham is not anything like the supposed intellectual and cultural centers of the country. Because of its location, however, Durham does offer some rather unique educational opportunities. Many different types of people live within a short distance of Durham, and there is a great deal to be learned from these people. To the west are the mountain folk, to the east the coastal dwellers, and in and around Durham there are people of all different sorts, many of whom make their living from work associated with the tobacco industry. All of these people have a rich culture and history; and, in addition to it being fun, you would probably find it both worthwhile and educational to become acquainted with some of them.

You should be forewarned that the academic outlook at Duke is probably not as bright as you may have expected. To be sure, there are exceptions—an outstanding professor here or there—but in general mediocrity prevails. The blame for this unfortunate situation does not always lie with the instructor; for, in many instances, it is the students who are lacking in enthusiasm, interest, and motivation. All too often, students approach courses with the attitude that academics is something which must be endured, not enjoyed. Only students like yourself and your classmates can work to change this situation.

As a general rule, it is probably wiser to select courses on the basis of who teaches them, instead of on the subject material to be covered. This might at first seem to be a rather ridiculous assertion, but after suffering through a bad professor or two (this will happen), you will soon realize its validity. Moreover, often the most impressive and most enduring aspect of a course is the professor's approach—his/her methodology and his/her way of thinking; the subject material itself is often forgotten rather quickly. More than anything else, outstanding professors help their students to learn to think. Thus, taking an outstanding professor can be an invaluable experience, one that will last forever.

As a first semester student, you should never underestimate the misery that can result from a bad course. Quite simply, a terrible course can completely ruin an entire semester. If a course does not seem like it's going to be worthwhile, then it would probably be advisable to drop it. It is quite easy to drop a course. All you have to do is go through drop-add (and pay the required $2 fee). Finding a course to take in its place may not be as easy a thing to do, but since you will have to live with the course you select for an entire semester, it is usually worth the trouble it takes to find a decent one. It would probably be wise to check out all the courses you are enrolled in as soon as you get on campus. Consult the Teacher-Course Evaluation Book (which, in many cases, is overly generous to instructors), or better yet, try to find upperclasspersons who have taken the courses you are enrolled in and ask them for their opinions and advice. The time and energy it takes to straighten out your schedule at the beginning of the semester is usually well worth it.

It has been said quite often that Duke's academic curriculum is conservative: four courses per semester; A, B, C, D, and F's; papers; and exams—the regular blangorea. In many ways the curriculum is traditional, but fortunately, there are some opportunities for creativity. These include Program II, which allows students to design their own curriculum, Program III, house courses, an exchange programs with neighboring universities, and independent study. There are actually many professors at Duke who get excited and offer genuine encouragement when a motivated student approaches them for an independent study. Outside the formal structure of the University's curriculum, there is the free university—a number of courses organized by ASDU which allows students to teach and to learn about their own particular and often eccentric interests.

Right now, your college education is in its infancy. The number of ways in which it can develop are infinite. In the next four years or so, under your vigilant guidance, your college education will grow and develop into something that hopefully will be both meaningful and valuable. During these years, obstacles are sure to crop up which will make the future of your education seem uncertain. You will have to deal with these obstacles, and you will have to deal with them effectively if you want to make the most of your life at Duke. I wish you much luck.

—Tom Keyserling

Unfulfilled Expectations

"The campus is set in some eight thousand acres of thick pine forest, granite bluffs, creeks, rivers. Walk twenty minutes—or drive for five—and you're deep in woods. Clean air, clean light, silence, animals, arrowheads. Unprettified wilderness, available to you"[1] . . . The catalog paints a one-sided picture of Duke which may create grandiose illusions for a high school senior choosing a college. Even though Duke's reputation and all the statistics you read about it may lead you to believe that Duke is the perfect place for you, you may find your expectations unfullfilled once you become a part of the Duke experience. The students at Duke fall into three broad categories: those who love Duke; those who dislike Duke but stay for a variety of reasons (parental pressure, status of a Duke education, anticipated future monetary rewards, and the inability to admit a mistake); and those who simply cannot justify remaining here and being unhappy in order to get a "good education." Presumably, you have been exposed to the reasons many people are satisfied at Duke, and it is our purpose to share with you the factors that influenced our own decision to leave.

Besides academics, you must consider other parts of university life which may affect your satisfaction with college. For example, we have found a lack of diversity within the student body. Duke is reputed to be one of the best Southern schools, but the atmosphere is actually more Northern since a large number of students come from Northern states. For the most part, they are wealthy, pre-professional (60% of the 1974 freshperson class were pre-med), and "overachieving"—coming from the upper 5% of their high school class. Because of the intense pre-professional competition, they tend to be grade-conscious to the extent of closing out the rest of the world. The result is a loss of concern not only for mankind, but also for the Duke community. To many students the fact of their association with Duke creates in them a feeling of superiority over those who do not pursue a college education or those who attend less prestigious schools. Most importantly, grade-consciousness overcomes the desire to learn. Many students opt for courses only in their speciality, limiting their educational experiences for the sake of a higher grade point average.

When we came to Duke we realized that classes would be difficult and that we would be expected to study much more than we had in high school. But we also expected the classes to be stimulating as well as challenging. This is not the case, however, as much of what we do is busy work. Learning is sublimated to regurgitation of facts for tests. Professors seem more concerned with their academic reputations, post-graduate research, and tenure than using imagination and inventiveness to inspire their students to greater enjoyment and learning. The spectrum of courses offered at Duke is limited and again, pre-professionally oriented. People are discouraged from taking courses for which they have great interest but little aptitude because the intensely competitive atmosphere suppresses their enjoyment of learning for learning's sake.

The source of our disenchantment with Duke which is most intangible is the atmosphere of the Duke

community. Within the university itself it is difficult to form close personal relationships because of the overriding pressure of academics. Time is of the utmost importance—even time spent away from studies is rigidly scheduled, and hours are not allotted just for talking with a friend, or being alone. Stopping to question the validity of what we do here often leads only to frustration. Classroom competition extends to every facet of one's existence, even to the point of comparing how many hours of sleep you get at night. The student who manages to get to bed early is envied, yet no one wants to be the first to put the books away.

Duke's social life is something that neither of us was at all prepared for. It is hard for us to imagine how anyone could consider this life desirable. Most social functions on campus are privately sponsored (fraternity-sorority) and therefore necessitate formal dating, as opposed to more relaxed, open-invitation get-togethers. Parties seem strained, because the books you should be reading and the papers you should be writing are always in the back of your mind. At parties, it is nearly impossible for many to feel at ease without the aid of alcohol or drugs. Often male-female relationships develop from a common need for a dating partner rather than from honest friendship.

A contributing factor to the atmosphere we are describing is that the upperclass attitudes of Duke students alienate them from the predominately working class of Durham and therefore the community feels no need to provide recreation for the students. There is almost no interaction between the university and the city.

The people, the classes, the atmosphere of Duke: these are things that you cannot really understand until you have become a part of them. No one can tell you in advance whether or not you will be happy here. We can only share with you our experiences, which undoubtedly are not common to all Duke students. We have learned a great deal from our years at Duke—things that we perhaps could not have learned elsewhere. We have learned about ourselves and what we expect from college as it applies to our function as socially conscious adults. We have learned to tolerate people whose attitudes, values, and lifestyles differ from our own. However, we have come to realize that Duke is not able to provide the kind of education we came here hoping to find.

As you enter Duke you may share the outlook of many freshpersons: believing that you must be the very best in everything you do; and you must attend the most selective college accessible to you; that you must choose your life's vocation now and begin preparing for it; that what is "best" for you, in terms of the most marketable college degree, is more important than your happiness; and that once these decisions are made, they are irrevocable. These are misconceptions; do not let them stand in the way of a truthful analysis of your needs. If you feel that your major field of study is actually not what you want, don't be afraid to change. And if by chance you find that you are unhappy at Duke, don't be ashamed to admit that you made a mistake in coming. Take a leave of absence, or transfer to another school. Don't stay here and deny yourself the satisfaction of a personally fulfilling education.

—Janet Hill, Ruth Webb

[1]Bulletin for Prospective Students, 1974.

On Student-Professor Communications at Duke

When I was deciding about colleges, I was drawn to Duke partly because it was a university — something very different from my small high school experience. I went to Duke having accepted that I would have to forego some of the privileges of small-college life. The anonymity didn't frighten me, nor did the prospect of having to get to know the place myself because it was too big to get to know me. The relative anonymity appealed to me — it's an adventure, starting out as a complete stranger.

But I recall now the shock of my first year . . . the first realization that I could fail Biology 11 without anyone ever knowing it. And I came close enough to doing so. At that point, I had taken on the attitude that if they weren't going to worry about me, then I wouldn't worry, and I would probably come out fine. It wasn't one of my better strategies, needless to say.

After my first semester, I changed my approach somewhat, and decided to make a real effort to go in and ask those unasked questions as they arose. Some professors make that process an easy and natural one, but some let you know that you are a Freshperson and/or that you are stealing valued time. The contrast between these two types has made me come to take a strong stance as to where a professor's responsibilities lie.

My first setback occurred second semester that year, in a psychology course (I was considering Psych for a major at the time.) I had been very impressed by the professor's lecture style, and by his easy-going-but-not-too-loose approach to teaching. So, when he told us in class to come talk to him about our paper topics, I was ready to meet an open and concerned man. I had been warned of one thing, though: that he didn't like having Freshpersons in his classes. Strike one, I thought. (But he doesn't have to know.)

I walked in, sat down, presented my paper topic, and waited for a long, long time for his response. At the end of a lengthy silence, he leaned back in his chair with a friendly twinkle in his eye and began to take apart my topic. I thought it was a good one, and I still do: I wanted to do a study comparing urban and rural children on various levels, to see if I could come to any conclusions about the effects of varying environments. He looked at me and said, "So what do you want to prove, that kids like nature?" "No, sir. That wasn't what I wanted to prove at all." I didn't go to see any more professors that year.

But sophomore year was different. I had professors who encouraged me to come to see them if I had questions. Or even if I didn't. Sophomore year convinced me that a professor's availability is a very reliable indication of how he/she interprets his/her purpose as a teacher. Too many professors grow increasingly inward with time, and the importance of teaching becomes secondary to them. "Publish or perish"; isn't the only reason for the distance that some professors place between themselves and students. It is a sad but true fact that there are far fewer teachers in the university than there are professors.

If your motives are sincere (and you have to answer that for yourself,) the chances are good that a concerned professor will be responsive to your questions and to you as a person. And if they are true teachers, they'll let you know that they have learned from your mutual exchange of ideas. Teaching cannot be a one-way process — professors would be nowhere without their students, that is, if they are alive to their calling.

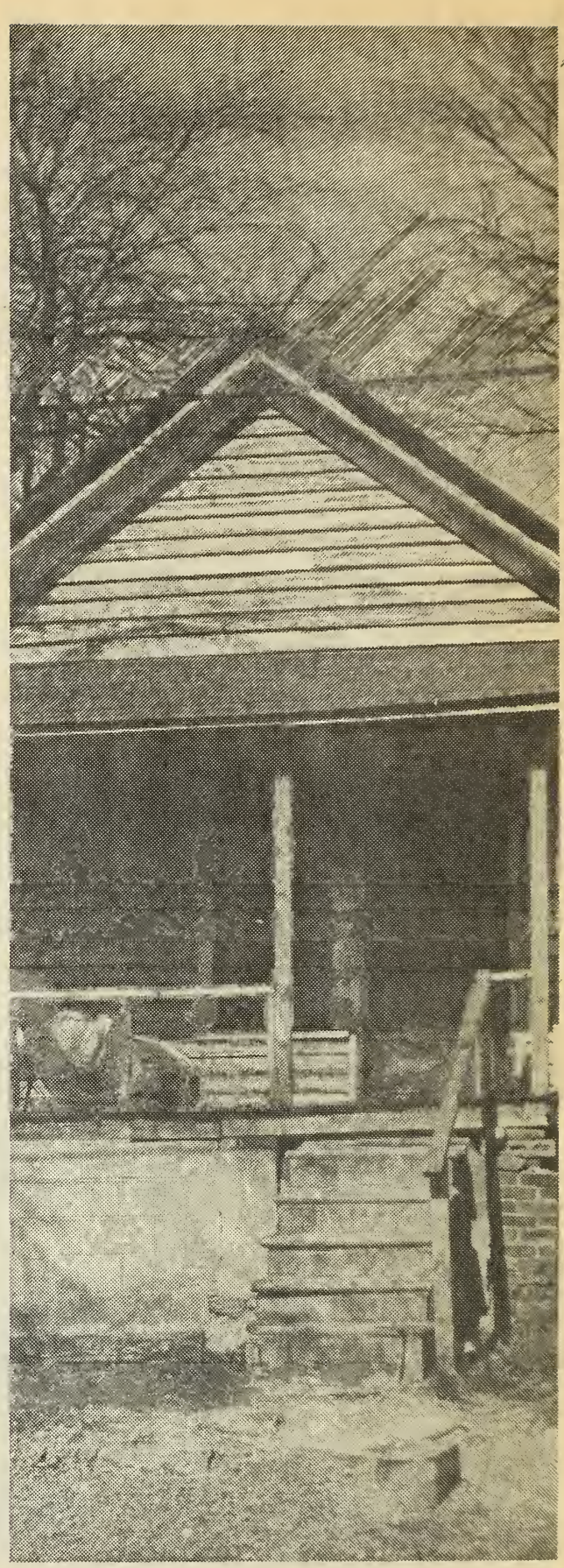
But be prepared for some setbacks: some professors are neither ready nor willing to spend outside time with their students. They're fairly easy to spot — they're the ones who disappear immediately after lectures, and who have one carefully chosen hour posted on their doors. They are not generally among the better professors you'll have, either, because they have, in effect, lost sight of what they're there for.

I can only speak from my own experience, and I would say that about ⅔ of my professors made a point of being available to students. I spent last semester at an Ivy League school of about the same size as Duke, and over the course of the semester, I came to appreciate more and more the availability of Duke professors. Many of my senior friends there had never known a professor in any one-to-one capacity other than that of thesis supervision. Most professors hold only 2 office hours a week, and seminars are fairly rare. The Professor-Student Hierarchy there is far more firmly established than it is at Duke and, though the professors I had were very open to students, I

was told that they were the exception rather than the rule. At any rate, I am convinced that the student-professor communication at Duke is much more alive than it is at the school where I was a visiting student.

But I may be presenting a biased viewpoint about Duke. Friends have warned me not to paint too rosy a picture: the Sciences at Duke, they tell me, are much more impersonal as departments than are the Humanities. I cannot judge that, since four out of the six science courses I took were taught by very student-oriented professors. But there must be a reason why people begin to get a "feeling" about a department, one way or another. I was a Religion major, and there is little doubt that it is more personal than many other departments; as far as I know, the consensus of opinion supports my feelings in this respect. So I cannot speak for other departments as a major, although I, too, leave Duke with a feel for departmental reputations in terms of student relations work. But there would be no point in my discussing their relative merits here. Your challenge is to help break down previously established policies and stereotypes about departments. I think your chances for breaking down the barriers are better at Duke than they are at a lot of other places.

In closing, I urge you to remember that professors are not merely doing you a favor by being available to you outside of class. They're there for you, not for writing books, not for delivering papers — if these activities mean that they don't have time for you. Some professors will be receptive to you, and some won't be. But you have nothing to lose by finding out. Getting to know a professor — learning how to articulate your thoughts and questions on a direct and personal level — is a small but basic step in a vital process: that of not letting "the university" intimidate you. So take the risk. It's worth your time and energy, I promise.



An Ivory Tower

In a very real sense Duke University is an ivory tower. Both in spirit and sheer physical design it stands over and against, but mostly just apart from the surrounding community of Durham and the South. There is nothing in particular about Duke which would seem to have it belong here as opposed to other particular places or regions. It reflects little that is expressly Southern certainly, but neither does it bear the stamp of some other distinctive heritage. Even its Gothic architecture is such that it would not fit comfortably in 13th century Europe.

As do most Western colleges and universities, Duke has its place more within the constructs of our imaginations than a particular concrete world space. Its heritage and tradition belong to and reside mainly in the mind. Indeed, it is here one comes to be temporarily rid of the very notion of place, to be submerged in the realm of ideas. Duke and other institutions like it have simply and conscientiously abstracted themselves from the larger communities of which they must necessarily be a part. While this may be a highly desirable state of affairs for many intellectuals and a logical and appropriate manifestation of our modern sensibilities, I would suggest that it entails inherent, serious liabilities.

By differentiating itself so dramatically from the Durham community, the University has tended to not only isolate itself, but it has produced a relationship with the community which is in many ways hostile. And whether intending to do so or not, it stands in elitist opposition to the place from which it has sprung. It is not my intention to say what the role of the University should be with regard to its home community and region, only that there is much good to be gained in seeking and promoting constructive interaction and mutual involvement.

At this point it is helpful to say a few general things about this place. Durham is a tobacco town of moderate size located in the Piedmont section of North Carolina, a state which remains predominately rural. That is not to say that North Carolina does not exhibit all the symptoms of the "New South," just that there remains in this region much in the way of values, political and economic philosophies, religious convictions, life styles, forms of self expression, and so forth which are strongly traditional and more than less indigenous. These values, etc., are generally perpetuated by the quite substantial working class segment of the population. As an abstract category of people they have over the years acquired various unflattering labels. Hillbillies, grits, and rednecks are favorites in reference to Whites. Blacks, of course, must suffer with others which do not here need repeating. The Indians or "Native Americans" as they are fashionably referred to today, have been so banished from our land and collective consciousness that rarely is there occasion to hear or use such labels. Each of these stereotypes naturally includes a wide range of attributed behavior which is largely the product of ignorance and prejudice.

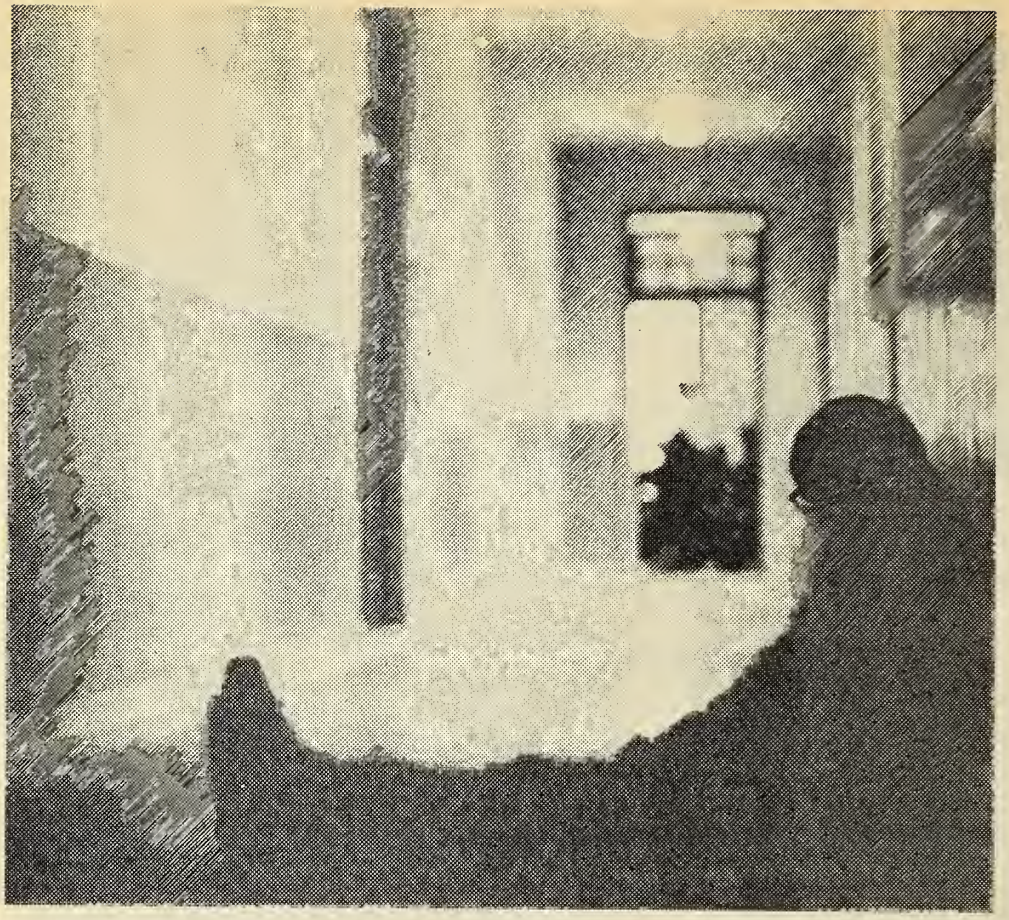
Native Durham residents, for example, who might pertain to one of these categories may not find Duke University necessarily "out of place," but they are likely to feel "out of place" when on campus. Perhaps they will take a visiting relative there as they might to any tourist attraction or sight to see, but rarely for their own enjoyment will they attend a play or concert or any of the University's many public events (with the possible exception of sports events) held continuously throughout the year. Many poorer Durham Blacks, excluding University employees, do not even know for sure where "Duke's" is.

Obviously the University has not genuinely attempted to make itself accessible to outsiders, or more specifically to those people who do not share its basic assumptions. Like other schools of its ilk, Duke reinforces certain ways of perceiving reality, certain models of knowing, and certain criteria and standards for evaluating culture. For all that may be noble about them, they can be terribly limiting.

There are many who live under the shadow of the great Duke Chapel, but yet are not penetrated by its presence; many who dwell in mountain hollers and tiny sea island villages who hold perspectives and beliefs alien to those upheld in the University. Among these people, however, are many who possess knowledge often denied to faculty and students, knowledge not learned from books. Such is the knowledge of place and of belonging to and knowing yourself in relation to that place. These folks possess a special wisdom derived from that knowledge and it is expressed in countless ways — in music and dance, in stories, in serene and patient faces, in an unsophisticated and spontaneous sense of humor, in cooking, and in working. There is certainly prejudice, enough to sustain stereotypes, although it is generally a good deal less than imagined. It is no less unfortunate, however, than the prejudice which prohibits a major university from pursuing policies which would provide its students with means of access to these unique perspectives which before very long are likely to succumb to the forces of television and tourists.

I am not advocating, as it may well seem, some wholesale adoption of mannerisms which befit another's life style, or a rejection of literacy. I merely mean that we give support and recognition to and hold in equal esteem the many different ways of being in the world which should provide the basis for endless wonderment and gratitude. As a Duke student your education will be far from complete if it does not include a few small fiddlers' conventions, some visits to small local Black churches, a visit to the Teague Pottery in Robbins, N.C., or the development of a friendship or two with a native North Carolinian whose vision differs from yours.

—George Holt



Some Faulty Advice to Pre-meds . . .

As you will soon discover, there is a strong reactionary tendancy among the liberal artsy-craftsy students to downgrade the Pre-Med or Pre-anything student to the level of a grade-grubbing opportunist. These effete intellectuals, coming from their wealthy, secure backgrounds don't realize how rough it is in the outside world. A person has to work hard if he hopes to make anything of himself today. Just because we Pre-Meds want a little security and social status we're denigrated.

The Pre-Med student knows what he wants and is willing to work hard to get it. After all, four years of your life to get into medical school isn't that much to ask to assure yourself of a decent living. So what that you study every night of the week, you can always "blow it off" on weekends. The grind usually doesn't start up again until Sunday afternoon, except of course, the weekend before a big test. Anyway, as the old adage goes, the more time you have, the more time you waste.

Of course the University offers a fine opportunity for outside involvement, which can really work to your advantage if you handle it right. Medical schools these days want more than just the grinder, they want a "total person." Generally you can get involved in two or three different things, as long as you don't overdo it. Get yourself appointed to University or ASDU committees, that looks good on the record. Generally any activity where the effort will show will do. A position with a name always helps when it comes time to describe on those all-too-brief application forms just what your outside interests are.

Last, but not least, make sure you let your parents know that you will need money, lots of it. Forget a job at school. It takes away too much of your study time. The only exception might be a job in the hospital, a chance to get that onerous burden of "medically related experience" out of the way. Still, that's best postponed to the summers. The biggest expense however, comes the third and final years. The MCAT's aren't like the SAT's, they can be studied for and since every point helps, there are special courses taught by people outside the school you can take to prepare for the test. One is even taught by the people who write the test. Of course these are expensive, but you can't take a chance on missing something.

I hope I have helped some of you. The only additional advice is directed to the naive souls who believe they can

change the world by becoming a doctor. Keep your eyes and ears open for a while. In these days of total war, what is one life, or for that matter the lives any one man can save? Let the poor fend for themselves, they always have. What good does our help do them? Obscurity and the Middle Class are easy enough to find. There is no reason to go through all the hassle to be a doctor unless you have ambition to get somewhere in the world. Never forget that the biggest obstacle to being a successful doctor is the unreasoning demand put on your time by the patient.

Editor's note: This (unfortunately) not all fictitious satire was contributed by Glenn Rampe in response to the article that follows. Fortunately, the views presented above do not reflect his own.

An Alternative to Pre-(Med, Law,...)ism

As an incoming Duke student, chances are better than fifty percent that you are premedically oriented or better than sixty percent that you're pre-something or other. If you are, during your stay here you will undoubtedly be exposed to a myriad of ideas and advice on what it takes to get "there" (medical, law school). You'll probably also encounter many of the stereotypes ascribed to pre-med students (i.e. the lowly grade-grubber). Unfortunately, many of the pre-professional students that come to Duke are aware of and want to avoid the "pre-med" image but later become so paranoid about academic success and the competition for professional schools that they begin to take on the attributes of the pre-med stereotype. The tragedy of this transformation is the violence of competitiveness the student acquires and a university experience that becomes narrow and limited. Concern for the development of his/her fellow students along with academic and extracurricular pursuits that expand one's education and conscience are all but completely sacrificed for admission to a professional school. Hopefully, those of you who are or later will be leaning towards medical or law school will make your undergraduate years more than a dehumanized and secluded grind through a narrow band of specialized courses.

You may ask, "But with the competition to get into medical or law school so severe these days, how else can I make it?" Granted, the application to admissions ratio is high, but why should that fact continually intimidate us to the point that it impedes our growth as human persons and detracts from a rewarding, at least somewhat liberalized undergraduate education? You may also rationalize such a dehumanizing and secluded four year grind on the premise that all of your problems will be over once you "get in." In subscribing to this premonition, we are failing to see what is perhaps the greatest value of our undergraduate experience—educating us into the nature of and preparing us for the problems we will encounter later in our lives. Anyone who considers four years at Duke, however spent, a recipe to success had best reconsider their expectations. So before selling yourself and succumbing to the illusory myths and methods of pre-professionalism, I suggest that you consider an alternative undergraduate experience for yourself.

Hopefully, your experience will be one that fosters encouragement and support among your peers rather than cutthroat competition. Not being too grade-conscious is a frame of mind conducive to such a supportive relationship with your peers. If you concentrate more of your energies on learning the material you study for understanding rather than for an "A" on the next exam, you'll find that your grades will take care of themselves rather than continually worrying about them. You may also find that in the long run such an approach will save you time and energy spent on studying.

In considering the alternatives to a purely "pre-professional curriculum," I encourage you to expose yourself to the wide variety of educational means available to you at Duke. Take the basic courses that are requisite for the graduate program you are considering, but don't overdo it. Give yourself a chance to look into other subject areas. You may find that your true interests and concerns lie in a field other than medicine, business or law. Better to discover that as an undergraduate rather than as a second year law or medical student. Save the bulk of your specialization for later; now is the time to develop a broad base of knowledge, experience, and awareness that will enable you to deal in a truthful manner with the variety of people and issues you'll face throughout your life. A truthful confrontation with the issues of the future will be impossible without realizing and understanding the political, economic, and especially the ethical implications of every decision you or society makes.

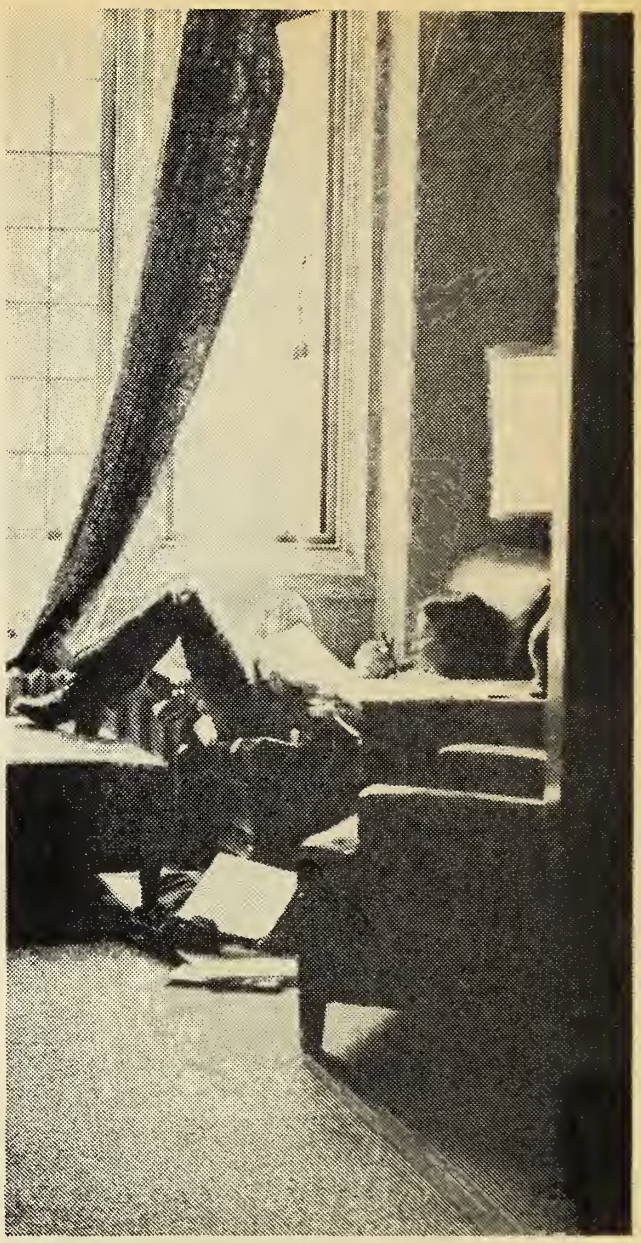
Completion of this base of awareness and knowledge can be effected only through at least some involvement in many of the extra-curricular groups and activities in the university and Durham communities. Unless we give ourselves the opportunity to work with other people toward a common goal or to share and experience the different lifestyles and problems of others in a non-artifical way, we'll never realize and appreciate our corporate needs and humanity. It's alarming to note how many of our doctors and lawyers have become subservient members of society's commercial and special interests. Their duty to help and uphold the individual has given way to a new duty to maintain and uphold an oppressive and materialistic status quo. So in an effort to break this dehumanizing trend among today's professionals, I urge you to get involved in activities that will enable you to develop as a truly human person and enable you to achieve a sense of the causes and mechanisms behind society's corporate wrongs.

Good luck to all of you in attaining your professional goals, just don't compromise your humanity and other concerns in doing so. Constantly subject your goals to reevaluation. If for some reason they aren't realized, remember that you'll still be a person with valuable potential for all of us.

—*Winn Hord*

Editor's note: For those students wishing to further explore and analyze the problem of "succeeding academically" but not sacrificing our other concerns, there will be an open, informal discussion orientation week on Sunday, August 31 at 3:30 p.m. in the Fubar commons room.

The Self-University



Wise men counsel, "Listen to the Teacher within." Many of us ignore ourselves, including the Teacher within. And so it is with freedom, we can choose to do as we please. Unfortunately, many of us think we are free to choose when we are merely playing out roles that we have assumed beyond our own awareness. When we function so that much of our behavior, feeling, and thought is beyond our own control we tend to be biological robots acting out pre-programmed "tapes" imbedded in our body neural networks and musculature. Fortunately, we are not doomed to be such robots. We have the possibility of re-programming and transcending strictly biological models. Such re-programming and transcendence suggests the possibility of a "Self University." The Self University exists within each of us. The faculty, students, and administrators of the Self University are available for learning, teaching, planning, and research on an individual basis. The schedules, programs of study, recreation, social events, and personal ventures are carried out by the teachers, students and staff within each of us. The zest, vigor, effectiveness and joy as well as the apathy, lethargy, clumsiness, and sadness of an individual can be viewed as expressions of the way in which his/her Self University is functioning, feeling, and thinking. The range of abilities and quality of life that one experiences depends upon the abilities and qualities of his/her own University "within." Furthermore, it is suggested that there is a regular "turn-over" of the teachers, students, and staff of the Self University as it grows and changes. Of course, it is possible to retain certain members who seem to be more desirable. However, the dangers of tenure call for recognition. It is recognized that tenure also has positive aspects.

So we may be in a position to counsel ourselves with the words, "Listen to the University within." In fact, we may have no choice but to listen to that University, at least certain aspects of it. The effectiveness of listening to one's own University depends upon how well he/she listens and what there is to hear.

The function of the teachers in one's own University is to guide and provide information concerning a particular tribe or discipline. The teacher provides models and references for socially acceptable behavior and attitudes. It is also possible to develop one's own university with rigid, critical teachers who pass on traditions in an authoritative, demanding manner. It is also possible to develop one's own teachers as nuturing, helpful guides who impart folklore, knowledge, and understanding. The way in which each individual develops his/her internal teachers can be a matter of conscious choice. It can also be a matter of random selection and without conscious choice.

The function of the student in the internal University is to provide spontaneity, curiosity, energy, and questioning awareness. This function can be done in a relaxed, vigorous natural way. It is also possible to have the student within to be an adaptive, rebellious or submissive person who only wants to respond to the teacher by adapting rather than in a growing and changing mode. The adaptive student looks for an authoritative teacher and/or administrator in order to submit and/or rebel. Of course the natural student seeks a nurturing teacher for guidance and knowledge to grow and change.

The administrator of one's internalized University serves to keep schedules, process information, and check the reality in which he/she functions. The ability of the administrator in each of us to function effectively depends upon how free the administrator is from the distortions which are introduced by internalized teachers who try to introduce teaching into administrative matters. Administrative effectiveness depends upon the way in which the internal student behaves. If the student doesn't try to place the learning function into the administrative categories, it becomes more possible to administer effectively.

So, it has been suggested that we all have the capacity to internalize a University. Those readers who are familiar with Transactional Analysis probably recognize that the

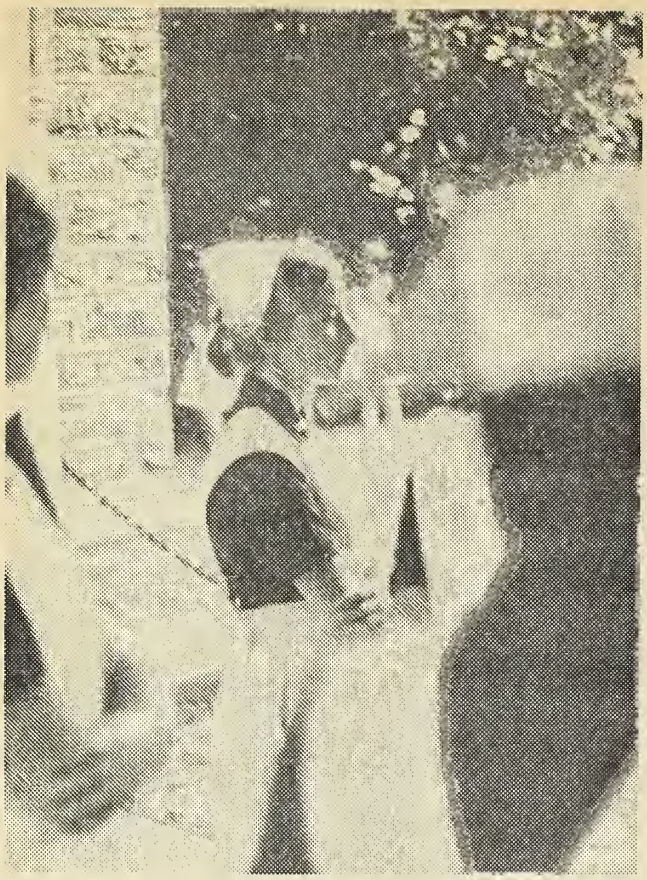
Teacher, Administrator, Student categories correspond to the Parent, Adult, Child ego states respectively. That is, it is suggested that, according to an adapted Transactional Analysis model, the various ego states within each of us have the capacity to perform the functions of the various members of a University. In a rather basic way, our personalities may be viewed as composed of a number of distinct ego states. It has been suggested that our personality, which has many dimensions, has an aspect that is like a University, the Self University. The nature of the Self University depends upon its members, the faculty, students and administrators. It should be recognized that the faculty (Parent ego state), students (Child ego state), and administration (Adult ego state), are, in part, within our own control. We have a choice as to the nature of the University that we choose to form within ourselves.

Before discussing this model further, it is probably desirable to define what is meant by an ego state. According to Eric Berne, author of many of the ideas associated with Transactional Analysis, an ego state is a consistent set of feelings and associated behaviors. That is, the ego states have specific feelings and behaviors associated with them. If you care to become familiar with the student within yourself you become more aware of the feelings you have when behaving and functioning as a student. Similarly, the teacher within will become more apparent to you if you will be aware of the feelings you have when you function and behave like a teacher. It should be recognized that the internalized teachers, students, and administrators of your Self University may or may not function well together. One of the objectives in developing an effective Self University is to optimize the kind of ego states that are functioning and to have those ego states working (and playing) well together. The ego state, according to Berne, is a biologically based entity. The ego states are imbedded in the neuron patterns of our brains.

The kind of University that is developed within each of us depends upon the information that is fed into our systems. It also depends upon what we decide to do with that information. That is, the environment in which our Self Universities function influences the kind of teachers, students, and administrators we internalize. So, the things that will be happening to you as you experience Duke University will be influencing the kind of world you construct within. Fortunately, each of us can have choices as to what kind of ideas, attitudes, feelings, and behaviors we select. The students, faculty, and administrators whom we choose to influence us most strongly at Duke University, will leave the greatest imprint in our internalized University. We can picture a selective mapping of persons at Duke University into each of our internalized Universities. Such a model suggests that we are in a continual process of exchanging and forming our internal states as we interact with each other. With this view it becomes important to recognize that we all have an impact on each other. That is, we learn from and teach one another. The blend that grows from our interaction is dependent upon the quality of life we each display and decide upon.

So, each of us has an influence on where we are going and what we are becoming. The kind of influence that we are and the way in which we are influenced depends upon the choices and actions we take. As a member of Duke University, it is my wish that your choices and actions be the kind that enhance the corporate University as they enhance each Self University. It seems that the corporate and Self Universities are related through interactions that each of us control and share.

—John Artley



Nurses

Women are anomalous creatures in male-dominated Western society, always subjected to stereotypes of extremes — mother or witch, nun or prostitute, angel of mercy or castrating bitch. Women in traditionally female-dominated professions like teaching, nursing, and child care are particularly vulnerable to such stereotyping. No single group of students is more severely stereotyped by both male and female students at Duke than the students in the School of Nursing. The nurses' geographic isolation in Hanes House, the widespread ignorance about the nursing profession, and the uniqueness of the nursing curriculum all contribute to the common myths. As is usually true with stereotypes, the facts give lie to the commonly held notions.

Duke nursing students are just as smart as — or smarter than — other Duke students. The same high admission standards apply to the School of Nursing as to Trinity and Engineering. The nursing students are drawn from the same pool of applicants from which other Duke students come, and they are competitive with other Duke students on the bases of high school achievements, grades, and college admission test scores.

Duke nursing students work as hard as — or harder than — other Duke students. Much of the mythology about the standards of difficulty of nursing courses stems from a lack of knowledge among other students about the nursing curriculum. The freshman and sophomore years nursing students take liberal arts courses and nursing electives. They are required to take two semesters of lab science, a course in psychology, a course in statistics, and several social science courses.

During their sophomore year the nurses take a required course in Human Ecology which combines microbiology, anatomy and physiology. This course has a structure similar to that of other science courses in that it has a lab, a conference, and a lecture section.

Many nursing students double major in a liberal art, often completing the bulk of the second major in the first two years of college.

The clinical and theoretical components of the nursing education begin in the junior year. The nursing curriculum is unique among programs at Duke because not only do nurses study theories, but they have intensive experience in the application of theory. The traditional concern of nursing with illness and the needs of the patient particular to his or her illness is enriched at Duke by a broader perspective of the patient as a member of many social systems. Thus, in the last two years nurses study a wide range of social science theories, learning to incorporate sociology, anthropology, and psychology into their practice of nursing.

The delivery of health care is accomplished through a variety of organizations in this country. In order to exact the maximum benefit for patients from various health care delivery systems, Duke nursing students also study organizational theories, the process of change, and leadership theories. The goal of the curriculum is to prepare nurses to give comprehensive nursing care to health care clients, and to function as agents of social change.

People remark that nursing students often disappear from West campus when junior year begins, and students in the last two years can often count on one hand the number of times they were on West during their junior or senior year. It's no wonder, given the rigorous demand of the curriculum. The two credit clinical courses require 14 to 22 hours a week in the clinical area, plus three hours of lecture with required readings, plus preparation for patient care and the writing of care plans each week. Each student also carries two to three other courses which may be the required independent study, nursing electives, or electives from other University departments.

Each clinical course is broken into groups of six to eight students with one instructor. With that group students care for patients and families in various areas of the hospital or community, and select their own learning goals for each week. Those goals are chosen on the basis of each student's learning needs and of the course requirements.

This small group setting offers the opportunity for intensely stimulating and rewarding relationships with the instructor and with the otherstudents in the group. Because of the necessary subjectivity of evaluation in clinical performance, and because of the amount of time spent with one teacher, this structure also has the potential for intensely stressful personality conflict, the impact of which can show up in the student's grades.

In any case, nurses work long hours, both in the hospital and in the library. Most feel the stress and the hours are worth the rewards.

—Sally Austen Tom

Editor's note: The author graduated from Trinity College in 1973 with a B.A. in Anthropology and Religion and is a 1975 Nursing Graduate.

Arts

Last year, on these pages, a woman said that anyone who came to Duke would at some time be involved with art, whether as a critic or an artist. And, taken very broadly, her statement may well be true. It is hard to imagine even the most dedicated of book-hounds passing up each and every Quad Flick, Major Attraction, and Duke Play. What is a little more realistic, and a lot more disappointing, is watching class after class of freshpersons enter the University grade-crazy, and scared that even the smallest commitment of time will result in the horrific "spreading of oneself too thin," and a consequent drop in the gradepoint average. And, in a swift four years, some of them go so far as to admit out loud, "I really meant to get into (acting, dance, singing, painting) but I never got around to it." Pray tell, if not in college, when?

Not to be apocalyptic, but this may very well be the last four years for those of you bent on careers not oriented towards the arts. While Duke may not be The Place to go for a professional artistic background, it certainly has ample offerings for almost every conceivable pastime, and is open to suggestions. The arts also serve as an alternative to the admittedly high-pressure atmosphere of the classroom and the competition of the sports field.

Everyone's biggest problem, of course, is timidity; the arts don't come to you, ever; certainly not at Duke. So, if you've the slightest inclination towards involvement, act on it, and make sure you DO something instead of promising it to yourself "next semester, when the load won't be so heavy." This is Duke, the load is ALWAYS heavy; art is one of the things that remind you, for awhile, that there is something in life beyond your study carrel.

Easiest of the entrances to the arts is through classes. Some people just can't devote time to music or painting without the reassurance that at least they'll be getting a credit for it when the semester's over. Sometimes during that course they'll pick up a lifetime habit, though, and are that much more diverse for the experience. The latest addition to the curriculum in the Arts is a brand-new (well, one year old) Drama department. Plus abundant offerings in music (in the new Mary Duke Biddle Music Building), creative writing, dance, painting and sculpture, and photography. The professors involved are some of the most open and pleasant people around, involved in and sharing their art with their students.

Then there are the organizations, a plethora of them; in the Union and independent, traditional and innovative, and none of them have quotas. Everyone is welcome. If you dance (or would like to begin), there's Dance Black and the Duke Dance Group, as well as various and sundry offshoots, operating in East Campus' huge white Ark. A gymnasium in the olden days, the Ark is now a spacious studio with definite atmosphere, and is the site for a fair number of "studio performances," without charge, during the year.

Writers on campus divide between the literary magazine (The Archive), the newspaper (The Chronicle), and the yearbook (The Chanticleer). Competition for the Archive is reasonably stiff, as it publishes only twice a year; there is no competition at the Chronicle, where virtually everybody with the itch to get into print has his/her day in the pages. As far as the yearbook goes. . . we all shall see in the fall. Rumor has it that there is a lot of gonzo journalism, so to speak, in the forthcoming volume; perhaps, considering the University's reaction to Hunter Thompson last fall, we shall have another Controversial Yearbook. The change will be interesting.

Actors can shuttle between Hoof 'n' Horn's intimate quarters in Fred Theater (cozily located beneath Flowers Lounge) and Duke Players' equally intimate home, Branson Theater on East. Hoof 'n' Horn produces musicals, usually two in the fall semester and one large production in Page Auditorium in the spring; Duke Players works on a five-show schedule (if you count the freshperson week production) and sponsors many studio theater productions, a freshperson-sophomore show, and some student-written works.

The music department and its many programs form

quite a large portion of the University arts community; fourteen separate groups varying from the Symphony Orchestra to the Marching Band (DUMB), Opera Workshop to the Chapel Choir, Jazz Ensemble to the Collegium Musicum. One of the nicest things to do in the springtime is to frequent the Gardens when the Wind Symphony has its concerts there; they do this in the fall as well, and if you have a chance, I advise you to take it in.

Photographers have three big vehicles: The Chronicle, The Chanticleer, and the photo magazine Latent Image, which was brought back into publication last year. Darkrooms exist in both the Chanticleer-Latent Image office and in the Chronicle offices, but you have to be a staff member to use them. The Photo Group has a third darkroom in the basement of Old Chem.

There are a few once-(or twice-) in-a-lifetime, impromptu events that come into being because a few people show a bit of initiative and insist upon them; Project Synergy was one, a performance merging dance and visual, aural media; the fall series of Weekend Specials in Fred Theater consisting of poetry readings and music; the emergence of Chapel Players with Murder in the Cathedral, and the Union's collaboration with Hoof 'n' Horn resulting in (appropriately?) The Odd Couple. Some dance people got together and staged a collection of student-choreographed numbers last spring, the music on the quad during the crafts fairs and the Forestry School rally was unbeatable.

Of course, there are opportunities nearly every day to watch art being performed. The many committees devoted to the arts — Broadway at Duke, Performing Arts, Major Attractions, Graphic Arts, Freewater Film Society, Quadrangle Pictures, and the Duke Artists Series — provide unusually good fare and lots of it. For example, the Duke Artists Series this year will be sponsoring performances by world famous artists such as opera singer Leontyne Price, Andre Previn and the London Symphony Orchestra, the Winnipeg Ballet, and the Vienna Choir Boys. The Series will also include performances by the contemporary Murray Lewis Dance Co. and guitarist Andres Sogovia. The Duke Artists Series and the other groups mentioned above are primarily student committees in the Duke University Union and anybody who goes to the meetings can have a hand in the operation. The meetings are announced in the "Spectrum" part of the Chronicle.

Lists, lists, lists; they prove, at least, that there is much to be done on campus, more than you will realize at first. Take the risk of answering an audition call, or trying out for Chorale; attend a Chronicle or a Chanticleer open house, or a poetry reading in Epworth or Wilson. Sign up for your first dance course ever. The experiences you go through may end up as valuable to you as your academic record; maybe more so.

There it is; the words of wisdom the Y asked me to put to you about "The arts." It is tough becoming familiar with Duke; many is the student who goes through the beer-can-pyramid-in-the-CI phase, wondering why he or she's at Duke in the first place; art is one of the ways of answering that question, or preventing oneself from needing to ask it in the first place. Don't sacrifice participating to anything. It's as much of an education as you'll get here.

—Janet Holmes

FORTY-SIXTH SEASON

Duke Artists Series 1975-76

Performances at 8:15 p.m. in Page Auditorium and *Cameron Indoor Stadium
Season Tickets: $23.00, $20.00, $16.00
Available Page Box Office
Single tickets available after September 8, 1975

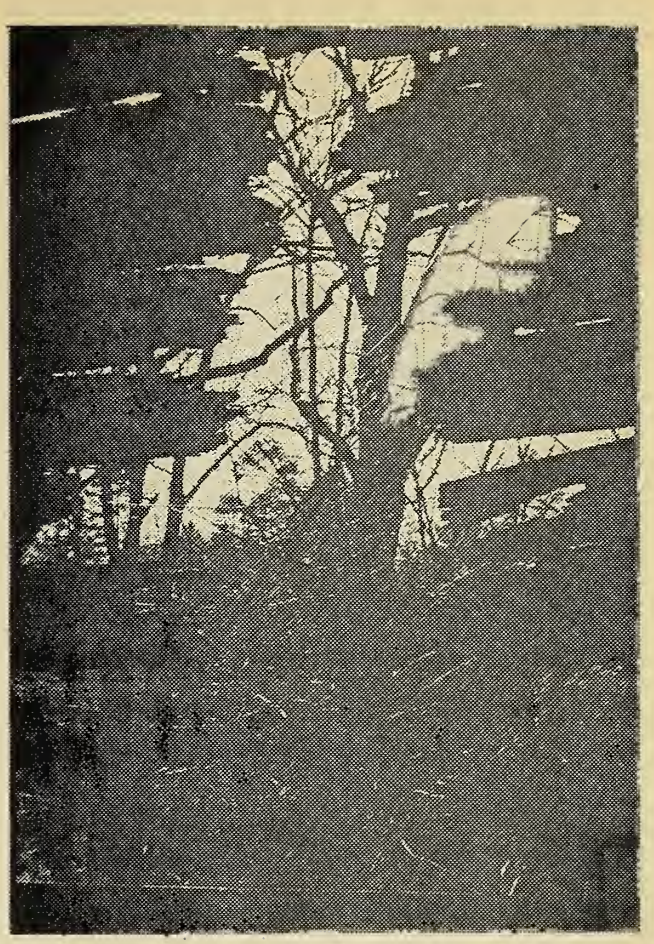
Schedule:
***Friday, October 3, 1975 — LEONTYNE PRICE, Soprano: $6.00, $5.00, $4.00, Gen. Adm. $2.50**
Friday, November 7, 1975 — JEAN-BERNARD POMMIER, Piano: $4.00, $3.50, $3.00
Tuesday, January 27, 1976 — VIENNA CHOIR BOYS: $5.00, $4.50, $3.00
Tuesday, February 24, 1976 — (Off-Series Concert) ANDRES SEGOVIA: $7.00, $6.00, $5.00
Monday, March 15, 1976 — ROYAL WINNIPEG BALLET: $6.00, $5.50, $5.00
***Tuesday, March 23, 1976 — LONDON SYMPHONY ORCHESTRA, Andre Previn, Conductor: $6.00, $5.00, $4.00, Gen. Adm. $2.50**

Quadrangle Pictures

35MM film program presenting major American and foreign classic films
Saturday and Sunday evenings
Page Auditorium **7 & 9 p.m.**

Coming in the Fall:

"Clockwork Orange"
"The Sting"
"Deliverance"
"Amarcord"
"Murder on the Orient Express"
"The Longest Yard"
"The Emigrants"
"Three Musketeers"
"Harry and Tonto"
"Lacombe Lucien"
"Animal Crackers"



Looking Back

Much of my undergraduate education at Duke took place outside of the classroom and the library. It had little to do with exams, vocabularies, equations, and term papers.

Much of what I learned about myself and the world around me came not from lectures but from interaction with classmates, university administrators, Duke employees, and the people of Durham.

Everyone has to strike his or her own balance between academics and "extracurriculars" at Duke. It's easy to get over-involved in university activities. It's also easy, however, to bury oneself in books and forget all about everything except tomorrow's classes. Too many students, I believe, strike a phony balance by spending their non-study time watching others doing things rather than getting involved themselves.

The Duke environment has in recent years taken on more and more of a "bread and circuses" atmosphere where students are surrounded with lots of extracurricular events designed to entertain: dorm and fraternity social life; movies, concerts, (rock and classical), and plays; football and basketball games. Even Chapel worship services and addresses by major speakers visiting the university permit students to feel as though they are doing things when all that is really happening is passive observation (with perhaps some cheers thrown in at a ball game, dancing at a party, and applause at a concert to create an air of "participation").

But there is a lot more going on at Duke and in Durham than just "spectator sports." All one has to do is realize that is to check the "Spectrum" announcements in the *Chronicle*.

There are good causes to be fought like supporting improved working conditions for Duke non-academic employees and Durham city workers, or supporting the United Farm Workers, or raising funds to fight hunger. There are new experiences to be tried like canoeing with the Duke Outing Club or performing with the Wind Symphony or building sets for Duke Players. And there are new opportunities to assert control over your own life like being a dormitory officer or serving in student government or participating in ad-hoc groups concerned about student involvement in university decision-making.

I am convinced that I learned a lot while a Duke undergraduate because I got involved in activities that taught me new things about myself, about the way institutions and organizations function, and about people who were different from me (in my case, Northerners, blacks, women, faculty, administrators, employees, and non-university people). I'm glad that I didn't limit myself to things going on at Duke but also tried to learn more about Durham—a fascinating city in its own right and a good example of what's happening in middle-sized communities all over this country.

Where your education will occur while you are at Duke is up to you. The opportunities for integrating thought and action are virtually limitless. Do yourself a favor and go looking for them.

—John Kernodle

Developing a Personhood

Being Black and this Being Duke

My name is Stephanie Ballentine and my experience of being black at Duke is *my* experience of being black at Duke. Some black students will agree, some will say that I'm grossly exaggerating the whole situation. But that's one of the first things you should know about black students at Duke—we're an extremely diverse bunch, so much so that the only thing that is common to all of us is our black skins. As incoming black freshpersons, I welcome you to Duke—but only if you're fully cognizant of the problems which may befall you as you enter. I can already sense a change in my attitude about the place since last year. Then I would have said to you — "DON'T COME!! Nothing's irrevocable, you can still change your mind!" My opinions have been modified somewhat, maybe because I feel that there is some merit in my being here. But as you can probably deduce, my first year was terrible.

I am unable to fully recall details about being a first year Duke student. It's one of those bad experiences that my mind is still trying permanently to erase. I remember entering Duke with about 87 other black students, most of them being extremely aware, concerned individuals. I can remember how groups of us would sometimes discuss why we were here and what we eventually hoped to accomplish once we left. We were all idealistic and a little too unsure of ourselves. This unsureness was almost my downfall. Duke is not the place for "I think" or "I might," only "I know" and I will," as haughty and as egotistical as it may sound. Unsureness leaves too much room for doubt, panic, fear, and fatalism. In order to succeed in this highly competitive, white racist institution, you must first have complete confidence in yourself and in your abilities to accomplish your goals because if you don't think you can succeed, then you can't and if you don't believe in yourself, then very few people around here will. As a freshperson, I remember being in a perpetual state of depression. I remember taking Chem 11 and being paranoid the whole time that I would fail, yet because I was afraid, I couldn't do well anyway. I also remember watching 25% of the other black students in my class either leave or flunk out. Then the place began to take on the guise of a bad game of "musical chairs" when everytime the music stopped, somebody would be out of the game. It was disheartening to say the very least. But I'll dwell not on my freshperson experiences since students coming before and after have agreed that the class of '76 was unique in many ways from blacks traditionally accepted at Duke. But enough of that—some things about Duke.

Duke University is one of the most excellent examples of institutional racism that I've encountered anywhere. Check out the people who clean up after you, who serve you food in the Union (not the people at the check out counter), or who work on the grounds. They're almost exclusively black. Check out the types of students that come here—mostly upper middle class, white people. Check out the location. Duke tries it's best, and succeeds, to be isolated from the rest of the world. So you have out here, in the middle of nowhere, Duke—the largest employer in Durham, a lot of dissatisfied, underpaid, hostile black folk, a lot of rich, unsympathetic white folk and you'll be stuck in the middle.* You'll find that there's a lot of hostility between black people in Durham and black students at Duke. Traditionally this has been because black Durham residents have assumed that black students at Duke were just a bunch of "bourgeois niggers" which was once a grave exaggeration. But now this assumption is reinforced on both sides. Many Durham residents still think that, and there are some very high hat, sophisticated, bourgeois niggers running around who emanate hatred from all wherever they go.

It's all too easy to retreat into this Duke world. The community is self sufficient, you need not leave campus for anything. Everything is taken care of—if you're hungry, there's a variety of eating places on campus. If you need money, the bank's downstairs. If you get sick, go to the infirmary or Duke hospital. Even if you decide to go to church, Chapel's on campus. It's easy to become complacent. You don't have to deal with problems which may have motivated you to come here in the first place. It's easy to shield out the whole world except televised ball games and concentrate on academics. But if your goal is to remain some semblance of the person you came in here as, then this attitude is fatal. The whole world is not cloistered, or pure academics, and to retreat into an atmosphere of such is entirely unrealistic.

If one of your purposes in attending this university is to find stimulating, aware black people, they're here—somewhere. The CI or the Association doesn't foster the atmosphere for such relationships or conversation, so you'll have a hard way to go. People who are intelligent and aware often retreat into themselves when there's no other place to go. So they're around here, you'll just have to keep looking. But don't give up.

As I mentioned before, black Duke students are extremely diverse and at the risk of divulging relevant information to the "enemy," we aren't very organized. This lack of organization can be attributed to several factors. The Association is limited in the scope or programs available. If you don't play ball, dance in the dance group or sing in the choir, there's very little left to do. But then it also can be argued that the nature of the black struggle has changed. Once there was the problem of covert racism which all black students could perceive as a threat to their existence at Duke and therefore organized to contest it. But now racism is more institutionalized; it is there but we don't all perceive it the same way or recognize it as a threat—although it is. And it's hard to organize around a certain goal if you don't see it. All types of ideologies concerning the struggle abound here. There are the revolutionaries advocating everyone's return to the streets, there are those who profess traditional African customs and beliefs as the only hope for black people. There are some who don't know, there are some who don't care, there are those who are hopeless and some who're here only to make $17,500 per year (starting salary) once they graduate. So I personally wonder if there is such a thing as the Association of African Students. But that you'll have to decide for yourself.

One more thing. If you dare go beyond the boundaries of what is considered black life at Duke, then you are

*The author realizes that the accusation of racism is a serious one. For a more complete statement, see "The White Paper on Duke Racism," published by the Y.

going to be criticized. If you decide to go beyond the confines of black social life and join a white fraternity or sorority, be prepared for criticism. If you're an accomplished musician or dancer, and decide to go beyond Onyx or Dance Black into the Duke Jazz Ensemble or the Duke Dance Group, be prepared. If you're more religious than the average Duke black student, be prepared to be called Jesus Christ or St. Paul. If you're politically oriented and desire to work with ASDU or other similar university structures, be prepared for the "who does he/she think he/she is" syndrome. And if you dare to do the unmentionable, date a person of a different race, good luck. If you are your own person, then the social pressure here can be very intimidating at times.

I'm afraid I've shown mostly the bad points of being black at Duke. Of course its not all bleak but in recruiting, people often tend to over emphasize the good so maybe, even at this late date, I can bring some equality to your pre-perspective. In general, this article will probably mean nothing to you. I read my own *University Experience* yet didn't understand it until second semester freshman year. But I do ask you to remember two things. To survive you must be determined to do well in courses and able to continue to try should you fail at first. You should be able to soundly formulate your own opinions and stand by them. Secondly it is necessary to believe in yourself. One of the most significant events this year when Hosea Williams spoke during Black Week. He urged all black students to believe in themselves and to learn as much as possible while students since a person can only act in proportion to the knowledge which he/she possesses. Of course, some blacks dismissed this as being "jive-time," but for me it was important. It is necessary to be able to relate university experiences to real life situations and to be able to believe that the course you are now taking is the best way to prepare yourself for your ultimate goals.

So with that, you can make it. Take care.

—*Stephanie Ballentine*

Confronting New Values

I came to Duke having graduated from a small all-girl school, the type of school where one easily knows every girl in the last four grades and recognizes every student over ten years old. I knew perfectly well that I had been sheltered and protected and that at college I would meet an unsettling variety of different ideas and thoughts. Not that I grew up in a completely conservative atmosphere; rather, the thought of going away from home, going to a large school (how can one get to know thousands of students?) and going to a co-ed school-all for the first time, led me to believe that the confusions and first year "crisis" were inevitable and unstoppable. On a slightly brighter reflection, I figured that however mind boggling these changes in thinking and life might be, ultimately they would help me to grow.

During the first week of my first year, I had the opportunity to join a values clarification group. It was described as a discussion group whose major emphasis was to consider the individual's values and beliefs—why one chooses and cherishes a particular value and how one acts upon that value. In addition, topics of general concern were to be discussed; allowing members to discuss any area of concern.

The group, small and seminar sized, consisted of six freshpersons with two upper classpersons and an advisor for leaders. It met once a week for six weeks in the parlor of a dorm. We performed different exercises each week, communicating to the other participants how we felt about certain values and why we felt it was essential to each exercise. Furthermore, exercises stressed that we understand why another member felt a particular way. For instance, why would one person want to join a fraternity and another hate them, one person strongly oppose eating iceburg lettuce and another not care at all about the boycott. Often for me, the discussions were an exercise in climbing into another person's head and, by seeing an issue from their point of view, being able to agree with them.

To say the least, I was very glad to have joined the group. The discussions succeeded in strengthening and steadying my own inner core of feelings and values. I became more ready to face and to accept change because, holding my strongest convictions, I knew my feet would not be completely kicked out from under me.

—Katharine Somerville

Dear Alice,

Editor's Note: The personal concerns expressed in this letter are to be shared with all.

May 22, 75

Dear Alice,

What do I want to write for the *University Experience* this year? I'm not sure, but I am sure I have some thoughts about Duke that I want to share with you personally, so I decided to put this in the form of a letter. I have written two previous articles for the *Experience*, and somehow they shared a perspective that overwhelmed me in my last undergraduate years but which is only a small part of what I would like to write about Duke right now. I wrote about power in the university administration, the university as a corporation, and the nature of the opposition which students must foment against university tyranny in its administrative costume.

I have some of the same background now as I had then: the dozens of committees; ASDU; life in a freshman house, fraternity, and experimental coed dorm; part-time work for the university; the pass-fails and independent studies; the anti-war movement; my undergraduate courses. But having been away for a year has made all the difference in the world, and living off-campus in Durham and working in the community has made my contact with Duke as a part-time graduate student a secondary part of my life. I still marvel at how Duke draws me back, how it fascinates me, but I am not possessed by it any more. That is why this letter is so important to me. What *does* Duke mean to me now? How *can* an entering student make the best of the place? What did I *miss*, what do I *regret* about Duke? For the first time in a long time I have thought hard about these questions in a totally new light.

What I wrote in my previous *Experience* articles remains a valid comment on the university. The corporate tyranny and the student movement are important things to write about and I am sure they will be well-described in this year's magazine. Somehow my articles about administrative politics and student mass opposition represent what I think I did *right* at Duke, the battles I fought and the questions I asked which were proper ones and good ones. These questions need to be raised by each succeeding generation of students and these battles need to be fought by every class, and the Movement for Shared Authority clearly and massively showed that the will to question and oppose the administration is still alive and well among many Duke students.

But Alice, I have a feeling that it wasn't the political tyranny of the Duke administration that constituted (and still constitutes in my grad courses) Duke's real crime against my education. Despite providing me with lots of smart professors and a social community, Duke forced me to believe that education was something essentially solitary and individualistic, that the light of truth was best pursued by those students who seat-belted themselves into their Perkins' carrels and blistered their way through the books in lonely pursuit of knowledge. These students were then to emerge periodically and sit silently in lecture classes dominated by one mind and one mouth. The knowledge gained in the carrels was only to be shared with one other person and that person, the professor, was only to be exposed to the student's thoughts on a mid-term, final and term paper.

In the late 1960's the powers-that-be at Duke recognized in the wake of McLuhan, Carl Rogers and every important educator since Dewey that indeed this lecture system was not perfect and that alternative forms of legitimate learning needed to be sanctioned by the university. Two alternative forms were stamped with faculty approval. The most exotic form and the one which I and most other students who believed themselves real truth-pursuers followed was the independent study route. Again we would stagger alone to our desks in the bottom of Perkins and read and read and read with usually minimal feedback from professors. This time our reading was all on one subject instead of many and culminated in a longer paper than usual, but the methodology of the independent study necessarily coincided with Duke's normal educational practices. Certainly some exceptional professors gave genuine attention and feedback to their students, and certainly independent studies freed students from disasterous lecture classes; but students on independent study predominantly do their work in *intellectual isolation, in a void.*

The second method of legitimized alternative to the lecture class at Duke is the seminar, and this small group of students with a professor has genuine potential to provide real educational interaction. In fact, although

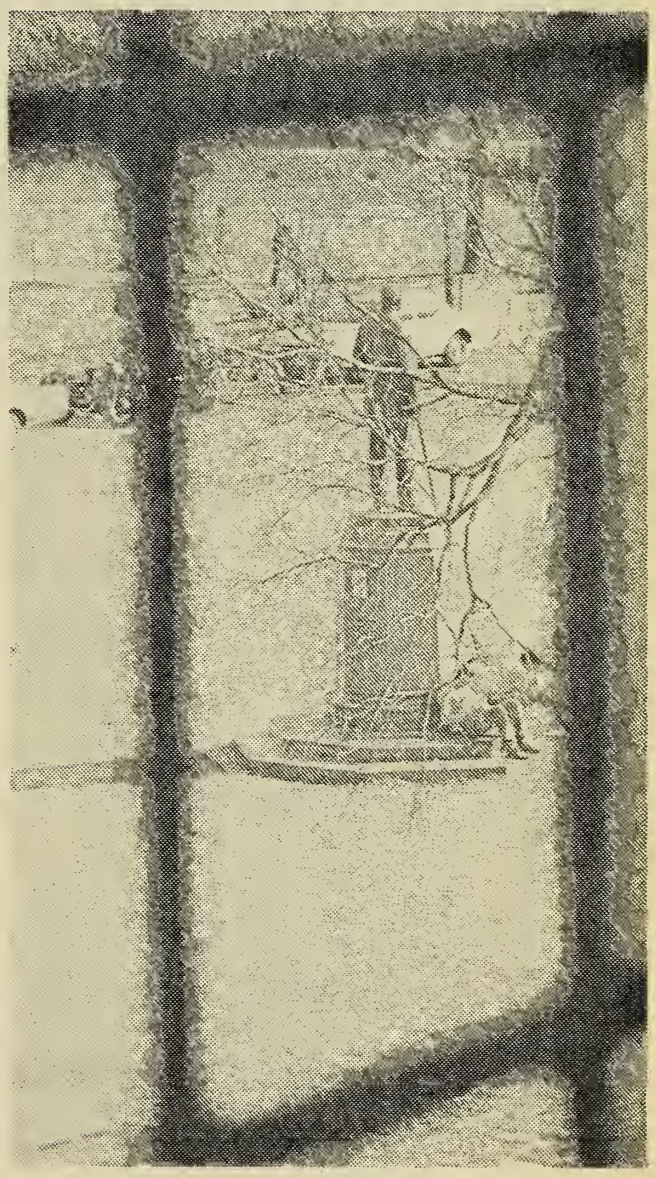
seminars are often positive group experiences, all too often the seminar agenda is set by the professor (syllabus, subject matter, teaching method for every class, etc.), and many seminars degenerate into lectures to a small group of students instead of a large group.

In short, what I regret most about my Duke education as I look back on it is that the system at Duke — even in the forms which are supposedly alternatives to the system — *militates against genuine group work and discovery.* Students are continually forced into an educational situation in which feedback comes once in a blue moon from a solitary, authoritative source, the professor. My outstanding memories of Duke educationally are my few group seminars, my student-taught courses in Wilson House, and an occasional supposed lecture course in which that rare professor could elicit thought and discussion from his students. Duke is correct in saying that there are not enough professors to give everyone individual attention, but Duke fails to make up for this educational deficiency by encouraging students to interact with and educate their peers. When Wilson House was first formed as an educationally experimental dormitory the university's requirement for admission was that a student be pursuing independent study, that a student be deeply into one educational interest rather than that he be able to contribute significantly to the education of the others in the group. This requirement was altered later by members of Wilson House after much dispute, but it is indicative of the university's conception of what an educational experiment is: more lonely study.

I have pushed off into this philosophical binge, Alice, inspired by thoughts of your mountain group-independent study. The independent study portion of your program worked since that is what Duke rewards. But the failure of the group to get together and exchange ideas about the mountains which you describe to me is because of the way Duke works: there is no reward for learning together inside or outside of class. The reward comes through the solitary test or paper.

So, two years after graduation, this is my new perspective, Alice. We need the books to learn, surely, but we need each other more. Hoping to see you and all soon.

Love,
Steve



Athletics

For most high school athletes, college is a crucial step: Should I or should I not compete in college athletics? Many high school standouts end their careers with high school, some continue their careers in college with athletic scholarships, and other high school athletes continue to compete without any financial aid at all. For the athlete struggling with the decision whether or not to compete in college, this article should touch upon some major points for your consideration.

For most of you, sports will enrich your Duke experience. As an anonymous freshperson, your participation on a team will immediately put you in with a group of friends and social contacts. While many of your classmates may seem adrift in adapting to college life, sports serve as an anchor during your adjustment period—it is familiar, something in which you can direct your energies, and find rewarding. Participating on a team, you will quickly feel like a part of the school and a contributing member of the university community. But moreover, college athletics gives you the opportunity to express yourself in something you are good at.

My objections to college athletics may be harsh and unfair, but it is a point of view which I believe needs to be expressed. I consider DUAA (the Duke University Athletic Association) corrupt. It is not corrupt because the men involved in DUAA are evil, but because of the pressures that influence these men's decisions. While the student body may wish to de-emphasize college football and expand intramural programs, Duke alumni and supporters of Duke want winning football and basketball teams. If Duke can win on the football field and basketball court, it will keep its alumni happy and hopefully attract greater financial contributions to the university. A winning sports program is also more attractive to prospective students.

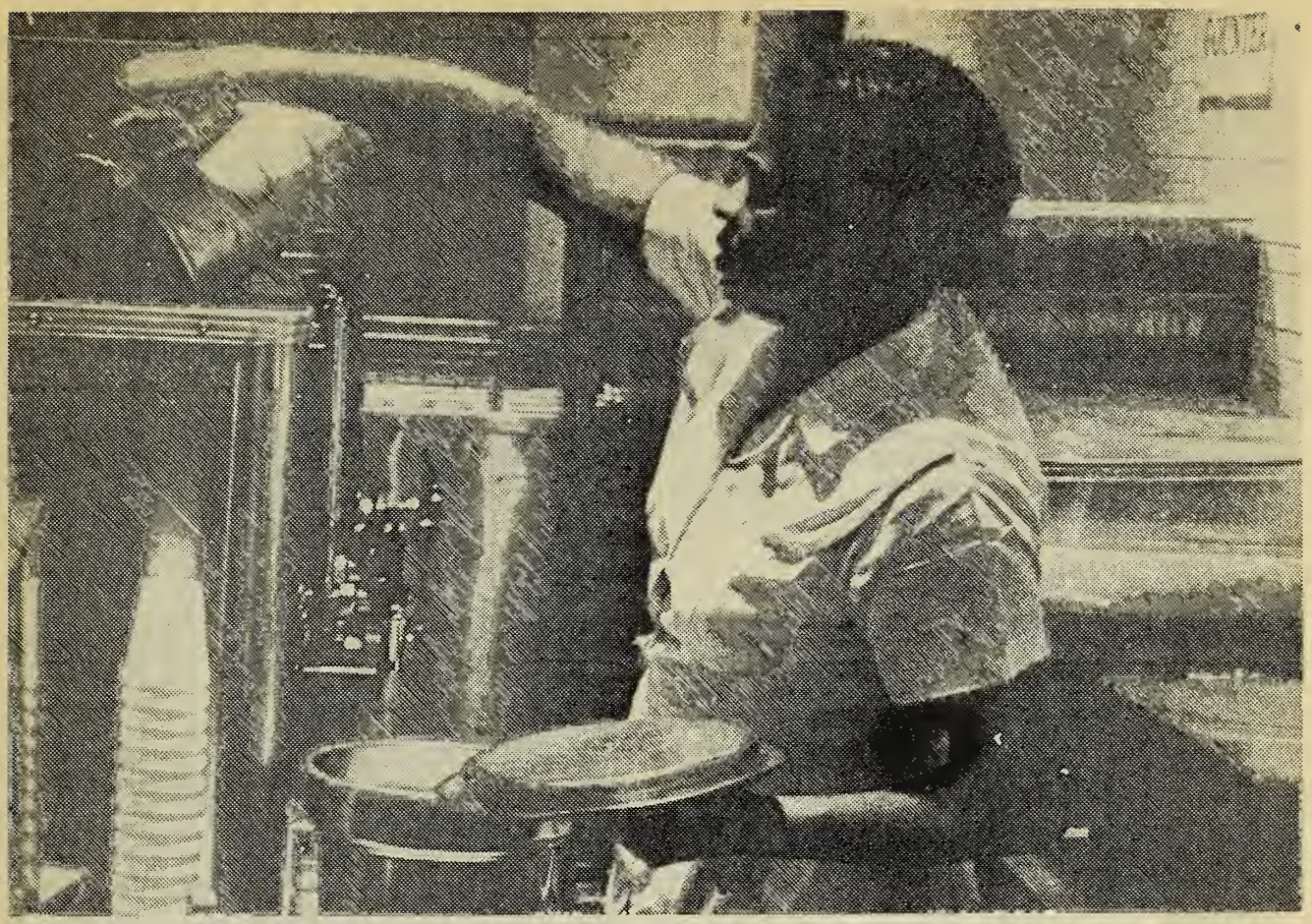
But Duke is in a bind. It must compete as a private institution against other ACC teams, most of which are state universities financed by state funds and large groups of alumni contributers. While a full athletic scholarship at UNC-Chapel Hill may cost $X, the same scholarship at Duke costs nearly four times as much. With the spiralling costs of athletics and the disparity in costs between state and private institutions, Duke will find it increasingly difficult to compete in the ACC. Yet despite this situation, Terry Sanford and the Duke administration have pledged that "Duke will continue to be competitive in the ACC."

Thus Duke will bolster its prized revenue sports at the expense of its minor sports programs. The minor sports include soccer, cross country, wrestling, swimming, fencing, baseball, lacrosse, track, and tennis. While football and basketball have experienced losing seasons, a few of the minor sports can boast of continuing success and even some ACC champions. But the financial crunch is draining funds from the minor sports in order to keep football and basketball functioning and competitive on a national level. Despite the efforts of many of the coaches, the financial weakness of minor sports at Duke virtually guarantees mediocrity and neglect by the Athletic Association.

And finally, my major bone of contention concerns the quality of athletic programs. Where in high school the major interest of sports was the development of character, the emphasis in college is to produce. This emphasis results in part from the influence of money in college sports and athletic aid. If you receive aid, you become a paid athlete whose primary responsibility is to produce and win. And not only is this situation degrading to the athlete, but the coaches suffer as well. Under pressure to produce winning teams, they use up (exploit may be a more accurate term) their athlete's talent rather than develop his/her potential. In its crudest form, an athlete becomes a paid employee whose personal worth depends on whether or not he or she wins.

As I said before, these observations may be overly harsh and unfair; but I sincerely believe that they should be expressed so as to provoke some deeper questions and reflection on college sports and the influence of money on this American athletic tradition. For the freshperson wrestling with his/her decision of whether or not to compete in the college level, I hope I have not discouraged you. My three years as an athlete at Duke have had the biggest influence on my life and my college experience. I will always treasure my association with the team and my coaches. But there are also broader considerations of which you should be aware. Each athlete's experience is unique, and you may never experience the things I encountered. May your caeer at Duke be challenging and rewarding. Good luck.

—Greg Penny



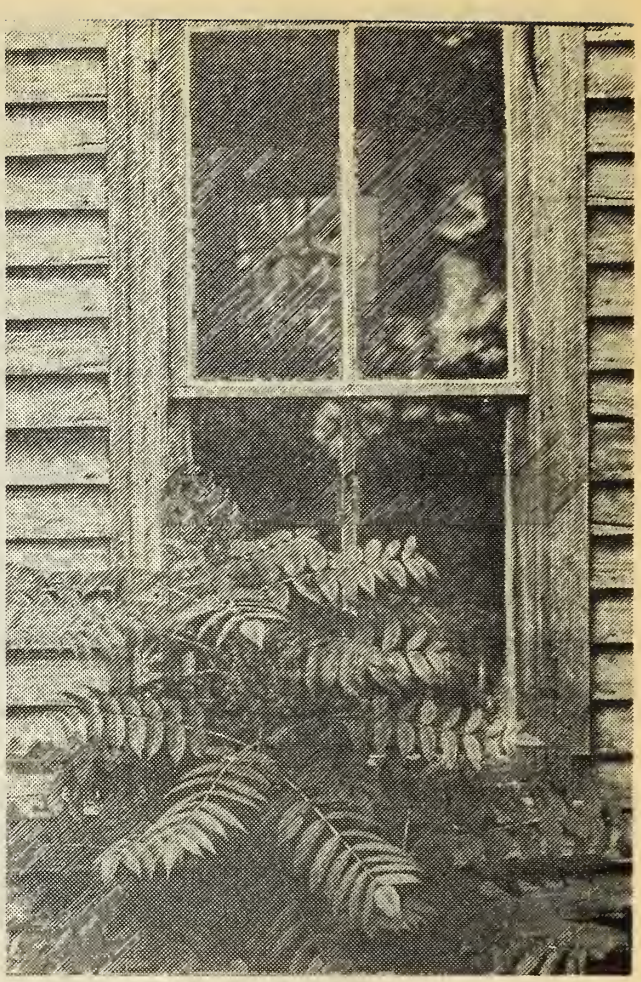
In the Pits

For a large number of students, working in the dining halls is a unique part of the university experience. That experience is a rare blend of those things which are degrading, satisfying, humiliating, tiring, and financially necessary. Some work because their financial aid package requires it of them. Others work because it is their only source of money for school. And some work for other vague reasons, usually to be a little more independent from, or less of a burden to Mom and Dad.

Working anywhere on or off campus can offer these dubious rewards, and to those of us who prostrate ourselves before the work ethic, all paychecks, whether they are from the library or the dining halls, are equal in the eyes of God and man. But working in the pits has many unique differences. When one dons that white coat of servitude, he or she enters a world in which academic standing and status have no intrinsic value, and where worth is determined by how well one makes Tower Burgers or dumps garbage (I arbitrarily make the distinction). Garbage seems to be the great equalizer in the dining halls. It unites students of many disciplines, and crosses academic boundaries to a greater extent than Program II. For all working students have one thing in common — they must clean up after the other students. On this manner, dining hall employees become quite cynical. It seems that the general attitude among the other students is that those of us who clean up their mess are of a lower caste, maybe because we have to work and they don't. To those of us who work the floor, "The Maturity of Duke Students" joins the list of Great Illusions, along with "Peace With Honor" and "Share Authority Now." Despite all the clamoring for a student-worker unity, a great many students have no concern for those who clean up after them. And comments like "If I didn't make such a mess, you wouldn't have a job" are rarely met with gleeful appreciation.

But even though the dining hall experience causes many of us to rend our garments and weep for our lost generation, there are bright spots. One of them is working with honest-to-God people, and the fulltime employees make a big difference. Some are bitchy and hard to please. And some are just plain wonderful human beings. It can be really enlightening to forget about one's self-serving academic career and talk and work with people from the real world. Their lives are not necessarily any less meaningful because they work for Duke rather than study here. The people who cook, serve, and clean are often treated with a minimum of respect, and thought of as merely someone to serve students. In that respect, there is often a bond between full-time and student workers. Both groups stand united in the face of hunger and garbage, and neither will waiver until the last belly is filled, and the last beer-can pyramid is dismantled.

Thoughts, Actions, Sermons



Convinced we are aware (in one form or another) of the processes at work within ourselves and our culture, I feel education serves as a way enabling us to more readily discover these potentials within ourselves. All living is certainly learning but Duke may provide a unique environment to learn about yourselves and the world; it did for me. Duke may be a difficult place for many of you folks to be. Talking to the administration about new ideas, proposals, and actions involving change can be, as one of my peers aptly stated, like driving a revved Harley-Davidson into an eight ton marshmellow; an extremely gooey and nebulous experience to say the least. By the same token, a high energy particle can pass through effortlessly without the marshmellow knowing what hit it. Obviously a state of mind, one which realizes these high energy states, involves dedication, a knowledge of oneself, and to not quite quote our Puritan forefathers, hard-assed work.

The faculty at Duke is generally more responsive to the students than the administration. Generalizations are difficult to draw and not many students with whom I've talked really agree on any particular trait of the faculty as a whole. Of the thirty or so professors with whom I'm acquainted, most were quite knowledgeable in their respective fields and several, in my opinion, were truly enlightening. My friendships with several of those professors were extremely valuable. The one thing to remember is that the faculty are people just like you and me. Feel free to talk, question, criticize, scream, dance, and generally be yourself in and out of class. We ain't got no time fer messin' around. Communication is often lacking in the classes. The responsibility for freedom of expression, fun in learning, and increased communication is just as much the students' responsibility as the professors'. If this vital exchange is neglected, you may feel like you're wading through rooms of tape recorded lectures, sermons, and .

Duke, Durham, Chapel Hill, and the surrounding rural areas provide a fantastic diversity of people, groups, and organizations. Food co-ops, left and right-wing political groups, alternative newspapers, natural foods, chess clubs, New American Movement, sailing clubs, Buddha seekers, Transcendental trancendentalists, Christians, farmers, Black cultures, hillbillies, Terry Sanford, tutoring in the public schools, alternative energy club, dorm courses, major speakers, Maoists, Ingmar Bergman films, Dr. Corless, ECOS, recycling of newspapers, glass and aluminum, rowdy fraternities, and (this list is getting to be lots of fun, but for your sake I'd better stop) you. My only suggestion is that you do everything.

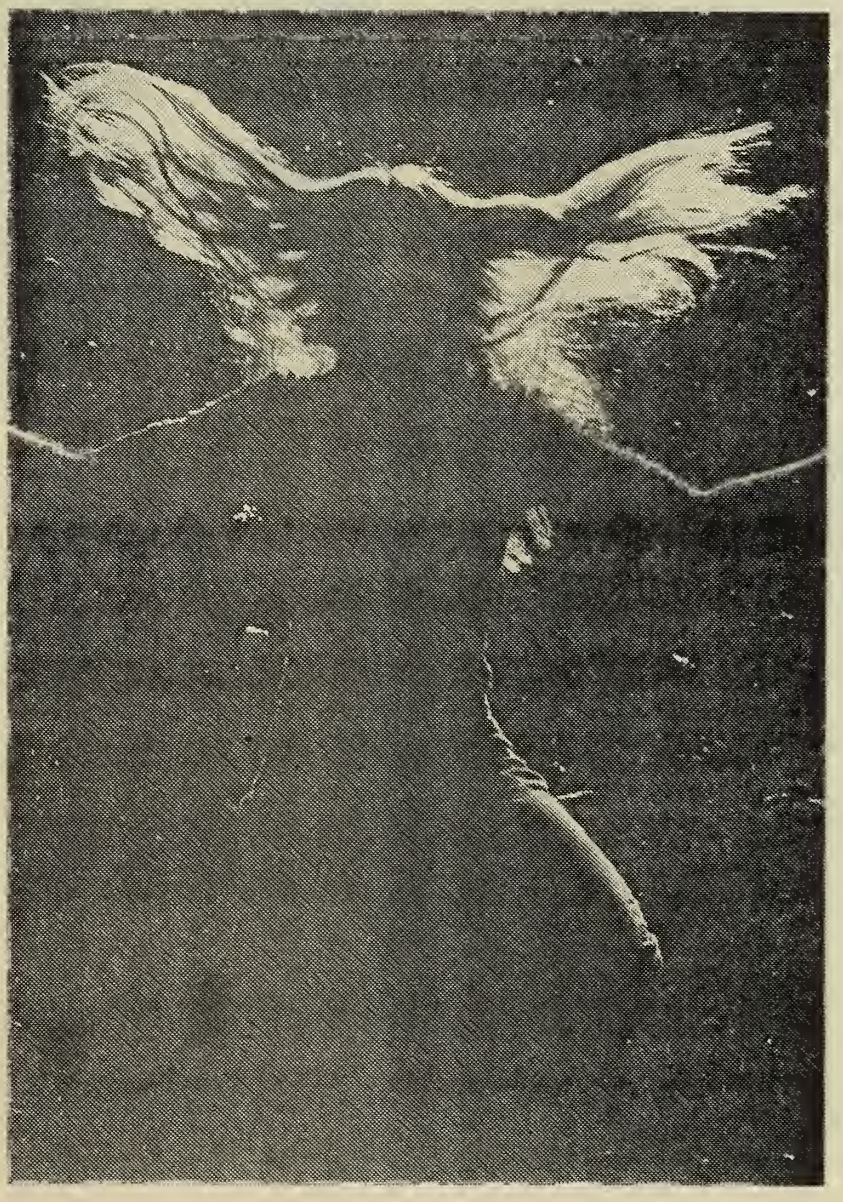
As another way of demonstrating the variety you will find (if you look) at Duke, I'll write awhile about my freshman dorm and latter experiences. I came to Duke with a truckload of books, some bluejeans complete with patches, courtesy of my hometown sweetheart, a corncob pipe with hillbilly hat, and a pen for writing down all the things I would learn. I imagined a school where everybody was intimately concerned about world problems and intended to actively seek solutions, where discussions about religion, politics, and beautiful women would be commonplace, and where all the students would somehow feel the solidarity of brotherhood and sisterhood in all their strivings. Naturally, my true experience was quite different, but during my four years there were times, moments when we did experience a peoplehood. It's possible.

The initial shock of my first year was discovering that a quarter of the guys on my hall used hairdryers. The second was discovering that the Quaker across the hall thought Vietnam should be annihilated because I'm not even sure why. (He later hit me after I made some admittedly nastly comments about Nixon while watching one of his famous busing speeches.) I was in a triple the first semester. The only reason my roommates and I could figure we were put together was that we had all played high school tennis. Not a bad reason, I reckon, but god were we different! One roommate was a devout Christian, a nice guy, but my other roommate and I had to leave the room if we wanted to curse. (I never did tell him that I heard him mutter obscenities in his sleep several times.) Our house master was a law student who thought Ayn Rand had all the answers. One of her heavy economic theories began with the equally heavy proposition that anything is either

existent or nonexistent. (Speak to that most high Buddha.) One of my freshman hall friends was intent on resurrecting the woolly mammoth through genetic engineering. I naturally encouraged him, and I'm sure he'll find a way. As peg leg Sam, a local Durham medicine man often says, "Funny things happening in this world."

My sophomore year I was fortunate enough to live in Wilson House, a co-ed experimental dorm. It was first in this dorm that I felt the solidarity I previously mentioned. The potentials of a group of people living together is enormous. Often difficult, but extremely challenging. We built tepees, talked religion, examined the planets through a telescope, went skinny-dipping, tried vigorously to understand and learn about ourselves and the dynamics of living and growing together. Many people were into politics, art, science, and music. A great deal of what I know was through talking with and experiencing these people. These sorts of learning experiences are available, one can seek as well as create them.

I guess I'm trying to say that the worthwhileness of our experiences depend on the effort and openmindedness we put into them. This seems especially true at Duke where it is relatively easy, even in the mdist of so much activity and potential, to flow through as if nothing else is happening but oneself and that all-important physics text next period. After four years as a part of Duke, talking to people of just about all opinions and walks of life and reading and thinking more than was probably good for me, I feel our society and world is, and will be, experiencing fundamental changes in its social and economic organizations and perhaps even our behavior. In my opinion many changes must occur if we can reasonably expect our work to be a good place for people to live. The responsibility is ours to discover these needed changes and to seek their implementation. If you have this in mind in coming, to Duke, the sky is the limit for you and all the people affected by you. My sincere hope is that you will realize your goals, after all, we have nothing to loose but our chains.



Welcome

During the Spring each year we here at Alspaugh turn our attention towards Commencement. We often think of the good times we have had here as one big happy family. Alspaugh is bubbling over with excitement. The seniors are excited about graduation and looking forward to their futures, the juniors because they are rising seniors and the sophomores because they are finally upperclasspersons. Looking back over the years we have many pleasant memories, but a feeling of sadness and loneliness also creeps into our being. After graduation many of us may never meet again. During our four year span together we learn the true meaning of love and devotion. As our seniors prepare to go forth into the world we who are left here at Alspaugh prepare to help shape the lives of our new students—we hope to welcome many of them into our dorm. We are sure they will find that Alspaugh provides love, loyalty, faithfulness, happiness and true friendship to all who enter these doors. To let you know how we really feel please read the following dedication:

To Alspaugh Freshmen

We're really proud to have you
And hope that you will find
Many pleasant things to do
To give you peace of mind.

We have many lovely ladies here,
You'll love them all I know;
They're full of fun of life and cheer,
With lots of get up and go.

Come on down and join the fun,
You won't be freshmen long
Before you're going hard and strong
To parties, dances, games, showers and even proms.

Get in the groove and on the move
These Alspaugh girls are smart.
Follow them and you will choose
Great friends with big and loving hearts.

Much love to each of you,
Hazel H. Russell

Editor's note: These words of Reflection and Welcome are shared by a member of the Housekeeping staff in a women's dormitory.

Religious Life

Religious life for each of us has many sides—personal growth, sharing with others, and interweaving faith into our lifestyles. At Duke there exists ample opportunities for exploring and developing the different aspects of our religious experience. The professors in the Religion department and the Divinity School Library offer valuable help to the student striving for a personally deeper and more mature faith by extending and questioning old assumptions and analyzing our present context in the world today. To share in the expression and celebration of one's faith with others, there is a wide spectrum of churches and religious groups both in the Duke and Durham communities.

For many Christians, the traditional eleven to twelve service and perhaps some additional fellowship meetings help to satisfy the needs for community. The chapel is an impressive display of a Christian worship service. The choir provides an opportunity for those who enjoy religious music to study and perform as a part of worship. Many times the chapel invites speakers who have particular messages of inspiration, but occasionally, because of the huge and impersonal atmosphere, some of the most interesting people seem distant and more academic than personal. For those who want to worship on Sunday and do not find satisfaction in the chapel, other services are held on campus. For example, Catholic students and others who enjoy contemporary worship hold weekly folk masses Sunday mornings.

On campus, for experiences other than Sunday morning worship, there are intentional groups such as Community II (interdenominational), and Newman community (Catholic). Inter-varsity and Campus Crusade hold meetings for Christians into a more fundamental and evangelical faith. Hillel is an active Jewish community on campus that meets on Friday nights. In Hillel Jewish students find the pride and respect for their Judaism that is often lacking among the majority of the student body. For those whose faith centers in Eastern philosophy and inspiration, Duke offers groups of various sects that advertise their meetings in the paper.

Duke University Parish Ministry

The recently organized Duke University Parish Ministry is a major organized group on campus and promises to offer a wide range of opportunities for individual involvement in religious activities.

The Duke University Parish Ministry is the cooperative effort of the Duke Chapel and United Methodists, Baptists, Roman Catholics, Presbyterians, and members of the United Church of Christ. These groups support clergy who work together and provide representatives who, along with others, sit on an Advisory Council that plans and evaluates religious activities at Duke.

The traditions of each religious community that is part of the Duke University Parish Ministry are allowed full expression. In the midst of this diversity there is a mutual understanding of each other's community and traditions, and an explicit witness together to the goals and values implicit in ecumenical and interfaith cooperation.

The Advisory Council works through five task forces: Faith and the Arts, Worship, Pastoral Care, Prophetic Concerns, and Finance and Development.

Faith and the Arts is concerned with the ways in which ministry can be carried out or enriched through the use of drama, music, graphics, and other art forms.

Worship is concerned with the support and development of various forms of worship including

Sunday Chapel services, informal creative worship groups in the dorms, and denominational services.

Pastoral Care works to foster a community spirit for varied elements within the Duke Parish, including the creation of intentional communities and the assisting of the Parish Ministry staff in developing the content and format for extracurricular theological studies. The Task Force also is concerned about the quality of relations between Duke and the wider Durham community.

Prophetic Concerns is concerned with the ways in which the Parish Ministry can speak effectively to a broad range of social issues, including hunger, Amnesty International, student involvement in university decision-making, the state of criminal justice in North Carolina, and problem areas such as racism and sexism.

Finance and Development provides advice and assistance to the Parish Ministry staff in all areas concerning financial support and the development of new programs of ministry.

All meetings of the individual Task Forces and the Advisory Council are open to all who wish to attend and participate. This year the Advisory Council will be meeting the first Tuesday evening of every month. Further information can be obtained from the offices in the basement of the Chapel or by calling 684-2921.

Black Campus Ministry

As an entity of the total ministry to the University, the Black Campus Ministry is developing into a ministry relevant to the needs of the present age. It was organized in response to the request by students who felt the need to draw upon the rich traditions associated with the Black worship experience. Out of this background, a truly vibrant ministry is being sounded which reflects the spirit of the Duke University Parrish Ministry.

The Black Campus Ministry operates out of the Student Religious Center. It *facilitates* the activities of such organizations as the Mass Choir, Karamoo (a drama group), The Sambra (a journalistic group), and a modern dance group to name just a few. The diversity of these groups serves to enhance the total life of the community.

In addition, the students have expressed a desire to do more than meet and worship together, but to actually render service. Therefore, several projects are being considered for possible service in conjunction with the Black Seminarians Union of the Duke Divinity School. The Central Orphanage of Oxford, N.C., Guess Road Prison Center, the "Call A Senior Citizen Daily Program," and the Muscular Distrophy Telethon are areas where service may be extended.

We hope you will be challenged by the direction of the Black Campus Ministry and join with us in "letting our lights so shine."

* * *

In Durham there are numerous churches within walking distance of the two campuses for students who wish to explore means of worship other than those offered on campus. Some of the more popular churches off campus are Blacknell Presbyterian, St. Joseph's Episcopal, and Pilgrim United Church of Christ, to name just a few. To find the sense of community and interpretations that are most meaningful and challenging to you, I would encourage visiting at least some of the churches in the area if only to meet some of the people in town.

To integrate faith with lifestyle, there *always* exists the opportunity at Duke or in Durham for an active outreach and expressions of the humanity inherent in one's religious convictions. Such expressions require only personal initiative (a product of varying degrees of perception, inspiration and conviction), and can be made individually or collectively through a group or organization similiarly dedicated.

Dukefemalism

Along with establishing an identity within the Duke community, each freshwoman must carve out a feminine identity within the female community at Duke. This identity involves not only social interactions, but also the areas of academics, extracurricular activities, and career choices. The pattern of behavior chosen establishes your position in the world of women and your position in relation to a world where males are present. Within the female community at Duke, attitudes range from complete dismissal of feminist demands for the equal status of women for fear of a loss of feminine privileges, to a combination of feminist ideologies and traditional practices, and finally to militant feminism. A spectrum of attitudes again appear in noting the male reactions to a growing clamor for the equal status of women and men. Reactions include: machismo scorn for this new breed of "strong" women, a combination of encouraging ideological views and practices that keep women in their place, and a minority of males sensitive to a new system where men and women comfortably share power and

responsibility. Choices are decisions and decisions in the areas of social life, academics, extracurricular activities, and career choices contribute to the make-up of your identity within the Duke community.

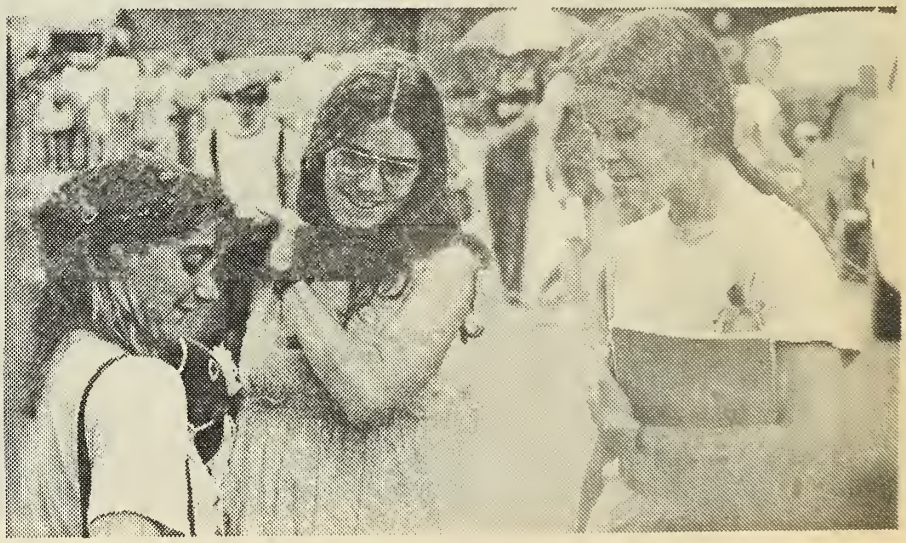
Social options for women at Duke run the gamut from heavily-structured to highly individualistic with varying degrees and types of interaction with males. Dormitory types available include single sex houses and coed houses. Almost all female houses do few activities together as a house and instead members focus on the traditional male dating situation and occasional activities in small groups of females. Only at Epworth do the women utilize their separateness to reinforce female confidence levels to the point where the women strive for equality with their male counterparts. Coed dorms offer an excellent opportunity for women to develop with the type of male feedback that indicates a person to person relationship rather than a datee to dater relationship. Numerous upperclasswomen choose an off campus single sex or coed living situation which offers an excellent opportunity for women to develop confidence in dealing with housing responsibilities either by themselves or with males. The growing percentages of sorority members at Duke evidence a growing female demand for a particular type of social interaction. Sororities base their activities in very traditional and strictly social gatherings with males, preparations for recruiting new members, and some charity work. Alternatively women's groups such as the Women's Alliance, Durham NOW, the Women's Health Co-op, and a lesbian women's rap group operate within the Durham community and groups of women talk informally about women's concerns within the Duke community.

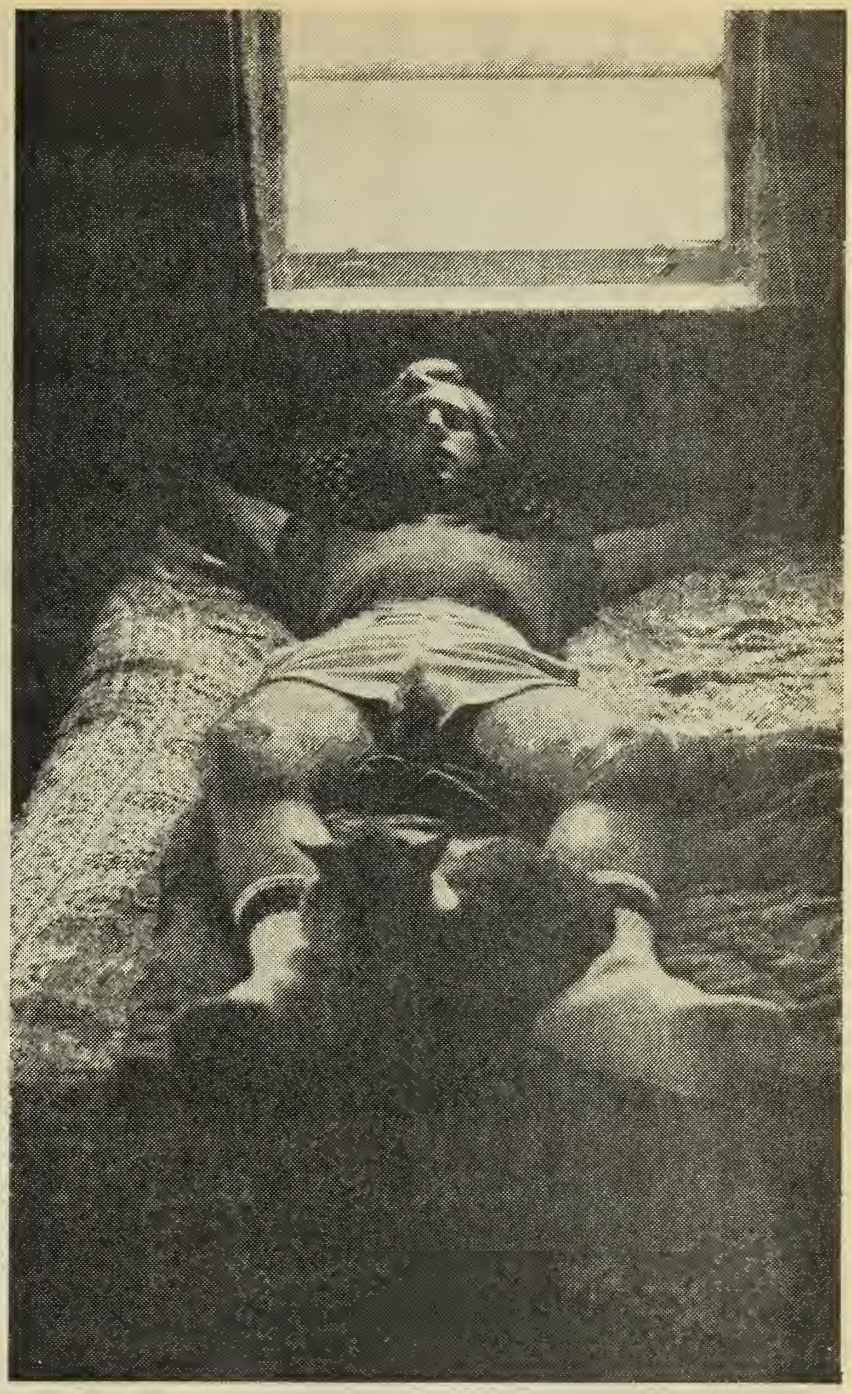
The coed nature of Duke University does not automatically translate into equality for women in the classroom. The status of women in the classroom depends on the particular department, course, professor, and students involved. Comments sometimes are voiced that women play a passive role in the classrooms at Duke. The low number of female professors at Duke offers a scant number of role models for female students. The university is subject to federal affirmative action regulations, which require a university to make an affirmative effort to employ women and minorities, but results are slow in coming with the number of female faculty members. Male faculty attitudes on the equal status of women range from outright denial to mild acquiescence. Your feminine identity is shaped and in turn shapes what you can get out of a course. Women in traditionally male courses must overcome the inherent accommodations made for male students. Women in traditionally female courses can do much to eradicate the female stereotypes associated with the courses.

Until this year, women have mostly held the secondary positions in extracurricular activities at Duke. This year women hold the top positions with the Chronicle and the Union and important secondary positions with ASDU. The antifeminist attitudes women in extracurricular organizations must confront emanate not only from certain elements of the constituencies they deal with (university administration, student body), but also from certain male colleagues in the organizations themselves. These organizations do offer women a good chance to determine their female identity within a work setting that approximates the work setting to be encountered after college. The role women take in the major campus organizations will depend on a combination of organizational encouragement of women and female initiative in vying for the top positions.

Women in college now confront an increasingly expanding field of career choices and possibilities at a time when it is important that women consider seriously self-sufficiency. The choice of any particular career may not be so important as the sense of confidence and self-worth you approach the work world with and the cognizance of the role women currently play in any particular field. In traditionally male fields, you must be ready to convince your male colleagues of your skills as a fellow colleague and not just your worth as a token female representative in the field. In traditionally female fields, women should enter the job intending to work on breaking down female stereotypes connected with that particular occupation. Sometimes a woman faces a much more difficult task in overcoming sexist stereotypes in a predominately female field than in a formerly all male field.

—Ann Houston





On Being Male: A Personal History

From our earliest days we've been defined according to our sex, molded to fit a standard which patterns our deepest responses, reproached for deviating from the broad but nevertheless limiting spectrums which comprise male and female behavior. Don't we still feel a bit uncomfortable when we see a little boy who resists joining in on physically strenuous games with his companions? Would we feel the same way about a little girl who was afraid of getting dirty or hurt, or would that seem to be more natural for her? Even at five or six years of age, children can sometimes be heard taunting each other for departing from the established norms for female and male behavior. We learn our roles so quickly, but it takes so long to break out of them.

A few days ago I saw a couple of men on campus hug each other in greeting and walk away with their arms around each other's shoulders. That doesn't seem like unusual behavior to me these days, but not many years ago I would have assumed they were gay (the word I used might have been different) and probably would have been a little repulsed. Even in high school, during a period of rebellion and change throughout the country, I didn't have much question in my mind as to what constituted normal male behavior. I was liberal—I believed it was okay for

people to be gay, as long as they didn't bother me—but I was pretty intent on living up to the standards that were set for me as a male. My friends, in my mind, fell naturally into two classes—males and females. When with friends exclusively of my sex I would enjoy long-honored masculine pursuits: sports, drinking, discussion of the women ("girls") we were involved with romantically, hopefully sexually. If we touched each other at all, it was roughly—affectionately, but never really lovingly. Sometimes I would talk deeply and openly with male friends, but we were often a little embarrassed afterwards, and overlooked those moments since it would have been awkward to do otherwise.

Women friends allowed expression of the gentler, sensitive side of me. We rarely shared football games or backpacking trips, but we exchanged tears and confidences and loved each other openly and physically. Sometimes we grew to love each other sexually, usually we just stayed friends, but we shared things together that I would have been far too afraid to express to most males.

Perhaps I'm being a little unfair to myself as I look back on the person I was and see the changes that have come about in just a few years. I think even then I was getting anxious for a new framework for dealing with people. During the summer before my first year at Duke I was sent a copy of *The University Experience;* in it I found an article by Eric Durmer, entitled "For Men in Isolation," which introduced me to a consciousness at Duke that has had a lot to do with my own growth in the past three years. The changes I've experienced (and continue to experience) fall into two basic categories—my relationships with women, and those with men.

I had women friends who got involved in the women's movement, and through and with them I began to rethink many of the ideas I'd held about both women and about myself as a male. It had always been easy to show the sensitive and gentle parts of myself to women, but it was harder to accept traditionally masculine traits in them. ("My God, she's a nice person and everything, but she sits out there in the parking lot in her leather jacket fixing her motorcycle.") Somehow it seems to be the attitude more than the action which is important. Dating, which I have many times in the past found occasion to criticize or make fun of, can involve two people who are completely free of sexually-stereotyped behavior. A year or two ago I would rarely open a door for a woman, even if she had 15 pounds of books in her arms, because I didn't want to be professing a belief in male physical superiority. I've gotten a little more sensible lately. Dating and door-holding aren't necessarily sexist institutions, but they can be.

There is political support from many directions for liberated attitudes about women, and it seems to me that the women's movement has affected (at least in some degree) a majority of the people on the Duke campus. The section of the population which lends support to re-definition of men and re-definition of relationships between males seems much smaller and far less visible. It wasn't until my second year here that I had seen and heard enough about men's groups to know I wanted to join one. During the fall the group I joined talked about most of the things that people in men's groups seem to talk about—dating, ability to cry, competition for women, sex (of course), thoughts on the concept of masculinity. . . . Our greatest struggle was in speaking personally, and thus taking risks with each other, rather than speaking intellectually, and therefore safely. We had one gay man in our group, so we talked about homosexuality in broad terms, but it was too early yet for most of us to reveal any thoughts and/or fears of homosexuality in ourselves.

The following semester we began again, with a fifty percent change in faces, and this time we spent almost all our time talking about relationships men have with each other (and working out the personal relationships in and amongst us as well). We built on the qualities we had that we liked (sensitivity, for example), and tried to throw out the ones we didn't like (competitiveness, sexually-defined stereotypes, etc.). Two of the men in one group had had some gay experience, so we all delved into ourselves to talk about our sexual feelings for men, to see if there were any, to deal with them if there were. We learned that physical affection between men need certainly not be representative of underlying sexual desire, but I think each of us also came to accept the idea that we had a potential for loving men sexually as well as nonsexually. I found that potential in myself, as a deep friendship with one of the men in our group developed into a sexual friendship.

I heard the term "human liberation" a couple of years ago, and it was used to encompass the ideologies of freely-defined roles for women and for men. This year several books have been published about "men's liberation," and so perhaps there will be more political support for men who refuse to compete for grades, or who want to relate to women on equal terms (whether sexually or not), or who want to be able to physically express their love (whether sexual love or platonic love) for other men freely. I don't know exactly where I'm going as regards "human liberation," but it seems to me that once I get to the point where a person's sex no more defines them for me than does the color of their hair, then I'll have reached a point where I'm allowing myself and those I come in contact with to be full and complete human beings—nothing more, but nothing less.

Life at this university, as elsewhere, consists of choosing from a mass of options. I have chosen to develop certain of my potentialities, and though it's not possible to determine exactly the direction of my experience here (nor would I want to), I have found that that (sic) direction has brought me in contact with a community of like-minded people. There is support to be found at Duke for just about any kind of lifestyle or belief. The initial dilemma for me was in deciding the ethicality of my beliefs and behavior; as my change and growth in awareness progressed, support was to be found for just a little bit of searching.

—Al Davis

A Gay Personhood

So you're gay. Or think you may be gay and you're wondering how that's going to affect your life at Duke. There's no point in trying to kid you because you'll find out soon enough for yourself. For gays, life at Duke is not what it could be or what it should be. There are plenty of people here who still, unquestioningly and unthinkingly, condemn homosexuality and homosexuals. And the University itself has not yet included gays in its Equal Opportunity Policy. Bigotry still exists and you'll have to learn to deal with that.

But things do change, however slowly. Little more than a decade ago, lest we forget, Duke was still officially a University for whites only. That changed. At that time, two fraternities were designated as the "Jewish fraternities" and most of the rest did not accept Jews or Orientals. That's changed too. So ten years from now, things may be very different for gays at Duke.

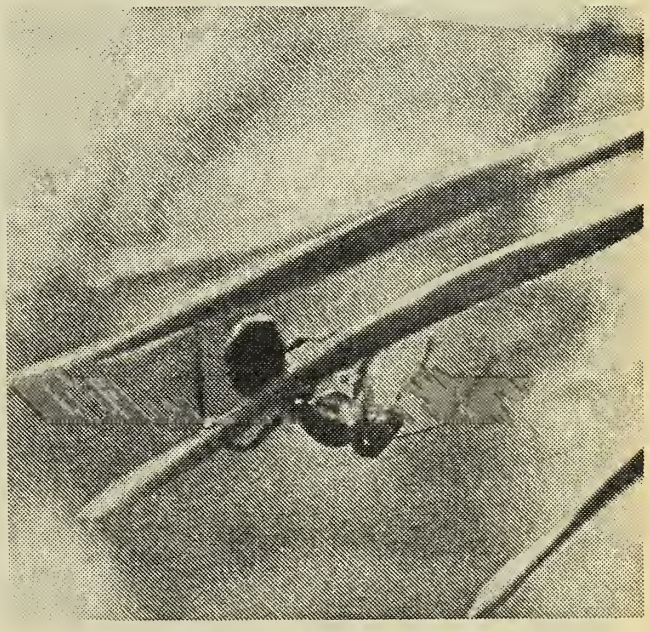
In the meantime, gays participate in all aspects of university life: as administrators, deans, professors, students, and non-academic employees. If you want to get to know other gays, we have regular meetings and there is a gay bar in Chapel Hill (The Electric Company). If you simply want to talk to someone, the Gay Alliance offers private counseling. In addition, both PISCES, a student run sexuality counseling service, and the University Counseling Center, a professionally staffed service, will be glad to listen to you and talk with you—as a human being, not as a freak or a clinical case study. So you're not isolated and you're not alone—unless you choose to be.

The Gay Alliance was formed nearly three years ago. We have no party lines and no official creeds. Politically, our members range from conservative Republicans to Socialists. Religiously, we include members of all faiths, and no faith at all. We are united simply as gay people and together we've tried to do more and more each year. We have an office (205 East Campus Center) and a small library of books and periodicals. We publish a newsletter, we provide speakers for various classes, we have participated in radio discussion programs, we have parties and picnics. We've brought a speaker to Duke (gay novelist John Rechy), films (last year, *Victim*, a British movie and one of the first to depict homosexuals openly and sympathetically). And last spring, for the first time in this state, and perhaps in this region, we held an on-campus dance with a band and beer. Better than two hundred people, both gay and straight, came and enjoyed themselves. We plan to do it again this fall. We hope you'll come, no matter what your orientation is.

If you're heterosexual, you may be wondering what all of this means to you. Relax. We're not out to convert you; we only want you to stop trying to convert *us*. In the end, we are only seeking those things which you take for granted; those "unalienable rights" of which the Declaration of Independence speaks: "life, liberty, and the pursuit of happiness." If you can accept that, if you can accept the fact that we are entitled to the same rights that you are, then there are no real differences between us.

And if you're gay, the significance of the Alliance was perhaps best expressed by one of our members a year or two ago. He wrote: "For all of us, and for the University as a whole, a forum such as the DGA serves best as an ex*emplum:* a very real symbol that the old stereotypes have begun to fade, the old compromises to vanish into the realm of the irrelevant; a reminder that new freedom brings new choices; and an assurance that there is no longer any need to be alone."

—John Martin



Women Loving Women

For two years a group of women have been meeting every Sunday as a discussion oriented offshoot of the Duke Gay Alliance. We realized the need to get to know one another as women and as Lesbians, apart from the men in the Alliance. We have now grown to a size of about 30 women and have decided this past fall to give ourselves a name and define our purpose. The following is a collective statement, written by the members of the Triangle Area Lesbian Feminists (T.A.L.F.), defining who we are and what we expect from each other:

We are feminist lesbians, women whose primary loyalty, support and commitment is to women. Individually and collectively we are exploring all the aspects of our lesbianism. As a collective, we all share responsibility in deciding what TALF activities are. These vary from discussing political and social issues, to singing, playing sports together and sharing poetry.

For the group to continue to grow and be strong, we feel that regular attendance and participation is necessary. TALF welcomes women who share our commitment, and who wish to help create a strong lesbian community.

For those of us who have been in the group for a few years, it has been very exciting to see and experience the growing strength of our lesbian community. Some women in the group have started a T-shirt silk screening business; some are into radio broadcasting; some of us are active in community projects; and some of us participated in the protests at Women's Prison in Raleigh this past June. All of us are feminists (with varying degrees of "radical-ness") who want to work towards the elimination of Sexism in this society, so that we can be open and free and proud that we are woman-loving women.

Sex and Sexuality at Duke

"I think I'm the only virgin on my hall. Am I some sort of freak?"

"Last night I got incredibly turned on by another guy. I've always dated girls and this really flipped me out. Does that mean I'm a homosexual?"

"My boyfriend is pressuring me to have intercourse with him but I don't feel I'm ready for that."

"Sometimes my penis itches. I think I must have V.D."

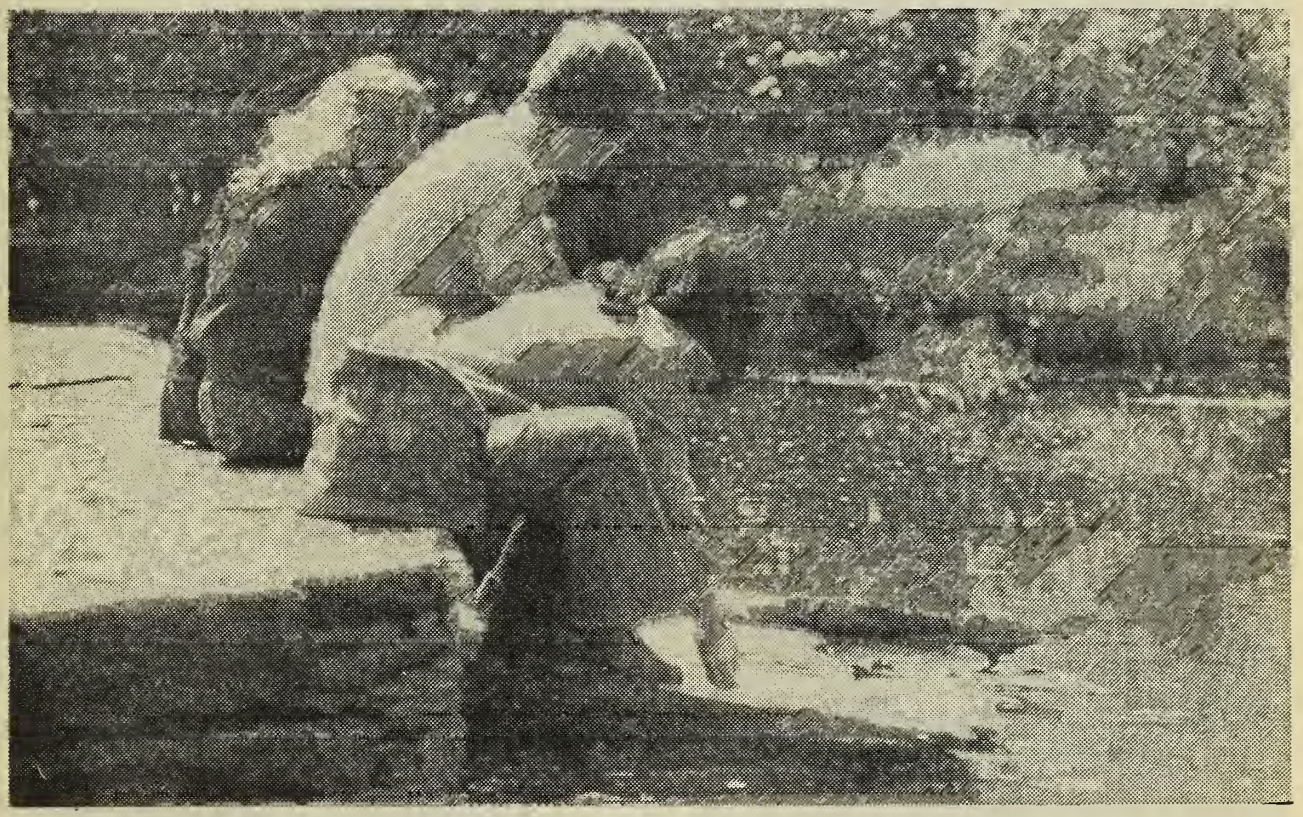
"My ideas about sex and sexuality have always been fairly traditional. College life has made me reconsider. Now I'm really mixed up about it!"

Whatever background you have left to come to Duke, you have also left behind a constant external authority figure (parents and the like). From now on, you will be responsible for what you do, or don't do, regarding many things including relationships with other people and decisions about sex and sexuality. For many people here at Duke (and by no means are they all freshpersons), dealing with these particular responsibilities can be difficult. What to do? When and with whom to do it? How do you do it best? These are questions we all have about our sexual lives, and often the answers are found most quickly by talking with other people who are interested in the same concerns.

That's why PISCES exists. PISCES (Peer Information Service for Counseling and Education in Sexuality) is a group of trained volunteers, mostly students and recent Duke graduates, who can give you the information and/or support you feel you need regarding sexuality. During office hours (Mon.-Fri., hopefully 1-4 and 6-11 p.m.) there are usually two counselors (one male, one female) in the office. They have a variety of information about contraceptive methods, VD, homosexuality, problem pregnancy, premature ejaculation and other sexual concerns. The counselors, (one or both—just state your preference) are there to talk, to listen, to help you explore your feelings, alternative lifestyle patterns, the needs you have for yourself and your relationships with others. All of these services are available to you either in person (stop by our office in 101 Flowers, just outside Flowers lounge) or by phone (call 684-2618). Also, in the office, are pamphlets, books, bibliographies and other sources of information which you are welcome to use—for personal interest or for research papers. You can get personal copies of many of these, free of charge, just by coming in and asking.

PISCES—People talking with People. We're here when you need us. 101 Flowers. 684-2618.

—MJ Weston



Editor's note: There will be an open, informal discussion centered on sexuality and Sexism at Duke sponsored by PISCES during orientation week, Saturday, Aug. 30, at 3:30 p.m. in the Cleland commons room.

Towards a Collective Humanity

World Hunger and the Student

Bangladesh? "Flesh clinging to bones?" Kwashiorkor? Death? World Food Conference? World Hunger? What do all of these things have to do with life at Duke?

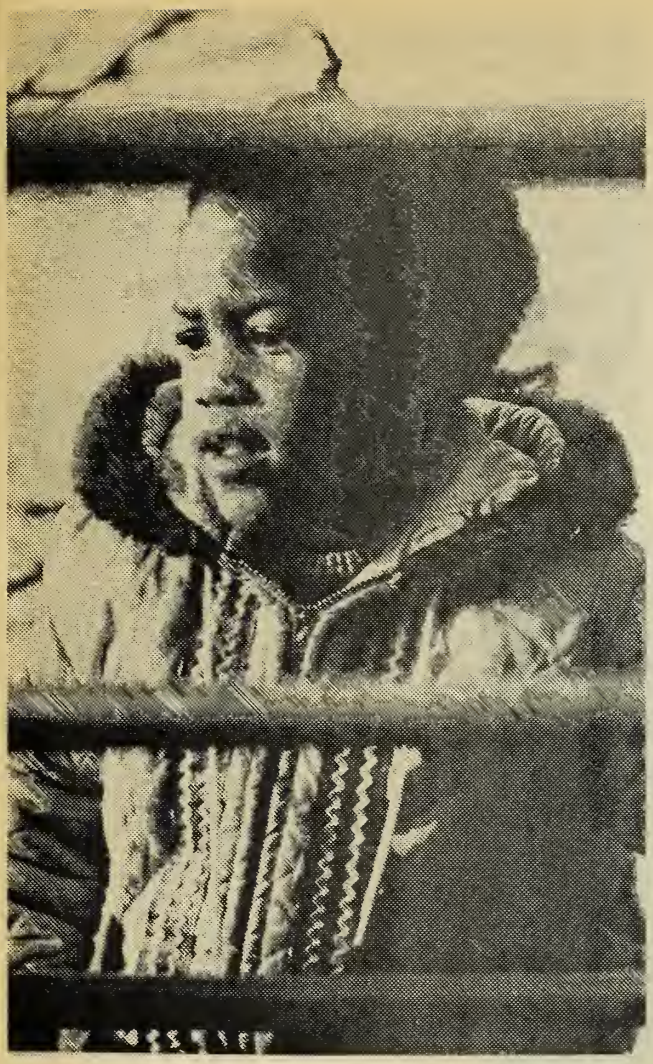
Many students enter the gothic gates of Duke attempting to prepare themselves for later careers. Others come to immerse themselves in the excitement and challenge of academia. Still others come because parents have required them to do so. Finally some come because they have nothing better to do. In any case, one's life at Duke can be an escape from the real world and its problems, or it can be a time of deep reflection upon world problems and one's role in combatting them.

The world hunger crisis has caught the concern of many Duke students. One group has raised money for relief of hungry people overseas and in Durham. They have brought speakers and films to the Duke community to raise the general awareness of world hunger. Finally, they have begun to examine their own individual lifestyles in relation to the hungry. In short, the Duke Hunger/Alternative Lifestyles Committee has tried to impress upon others and themselves the responsibility we (as members of a nation that consumes 33 percent of the world's resources with only 6 percent of it's population) have in the world hunger situation.

These people who are sincerely concerned about world hunger see food as a natural right of all human beings. They understand that Americans in their incomparable opulence can and must take upon themselves a major burden in alleviating starvation. They have learned that compassion can be expressed in the pod, seeds and tools for the poor and hungry of less developed countries.

One can travel through Duke and never learn of the poverty of 70% of the world. One can spend four years here never experiencing real compassion. The greatest tragedy of the lives of many Duke students is that they fail to realize their common bond with all humanity while having ample opportunity to come to grips with problems plaguing the world. What will be your "Duke experience?"

Drick Boyd



Towards Racial Understanding

"I have a dream that one day little black boys and girls will be able to join hands with little white boys and girls and walk together as sisters and brothers. I have a dream today." Martin Luther King and numerous other people, both Black and White, gave their lives so that this dream might someday become a reality. Steps have been taken to achieve King's dream throughout the country, and in many cases they have met great success. But in the confines of Duke University, in the midst of ivory towers and gothic architecture, and intellectualism, which often presupposes "openmindedness," it would almost seem that these sacrifices have been in vain. Racial segregation is rather evident in class rooms, dining halls, parties, and extra-curricular activities.

When students are asked for their explanation as to why voluntary segregation exists at Duke, one response common to both Blacks and Whites, is that Blacks feel a need to be among themselves in order to reassert their Black identity. Black students make up only 6% of the student body, and surrounded by masses of white students their identity may be threatened and a need to be among themselves arise. Many white students, on the other hand, sense this desire for Black identity and do not care to make an effort to interact with Black students.

Black students do sometimes take the need for identity and unity to extremes. In some cases, it appears that Blacks are so unsure of their identity that they feel they would lose their identity if they were to associate with white students.

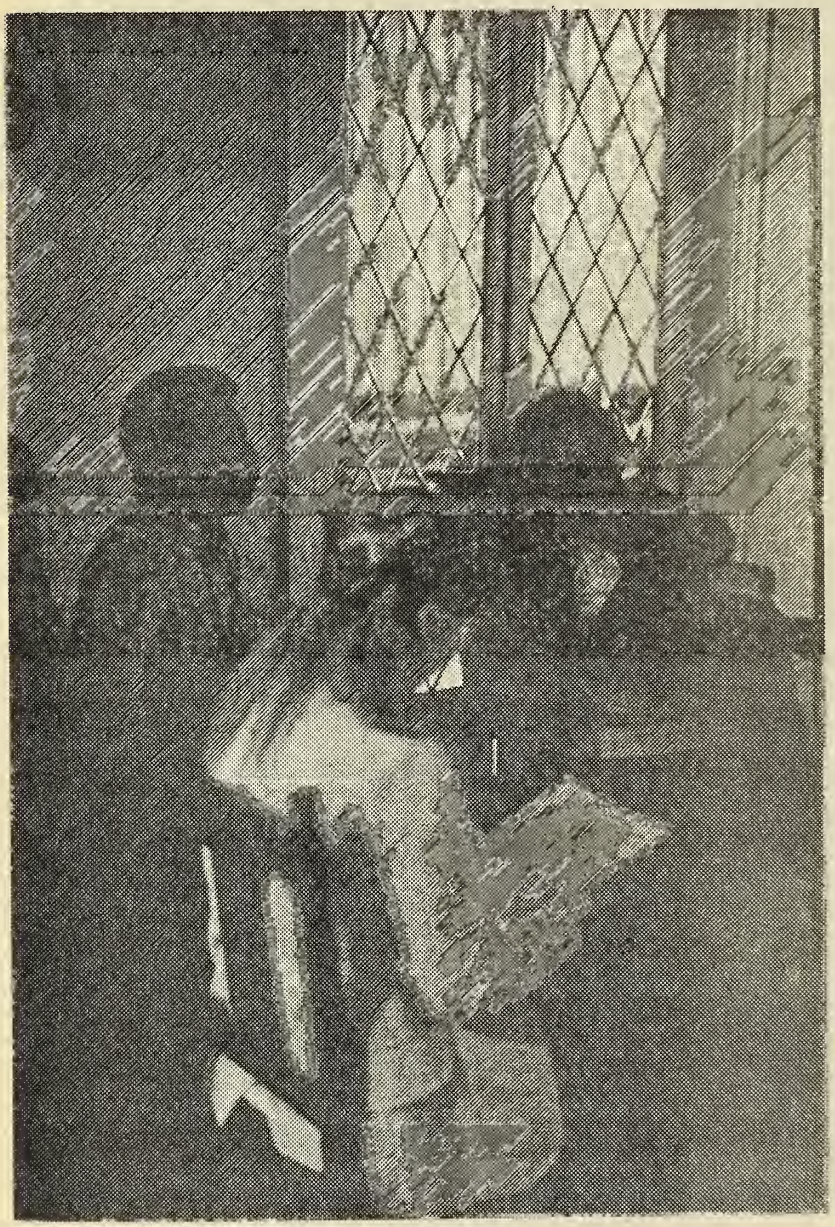
Another explanation often given for polarization of the races at Duke is: "The Black students on campus are militant and have negative feelings toward whites." This can only be answered by asking the question: "Why would militant Blacks come to a university with a Black population of only 6%?" If indeed Blacks at Duke are militant it seems highly probable that this is an attitude that has come only after having encountered the "Duke Experience."

Various other explanations could be given as reasons for voluntary segregation on campus but it is not the purpose of this article to elaborate on these reasons. It is our purpose to inform the reader that tensions between the races do exist and that many students desire and are working for change. Is the present situation something one should tolerate in an institution of higher education? Are we so tied to the society that has molded us that not even our reasoning can transcend barriers? What value does an education have if one cannot learn to share and appreciate differences in ideas, background, or culture?

In the spring of 1975, with these concerns in mind, a few

students began to discuss ways of relieving tensions between Black and White students, and ways of stimulating more interaction between the races at Duke. The group grew large and was finally called the Committee for Racial Understanding. The goals of the committee were to facilitate a better understanding between the races, to provide opportunities for communication and interaction, and to generate an awareness of each person's own prejudice as well as that of the society at large. This past year the Committee had a number of speakers who spoke of the need for an integrated society as a weapon for surviving in the future world. The group grew more serious and determined to improve racial relations on campus after a semester of conversations and discussions. One of our objectives is to evolve into a Center for Racial Understanding. This Center will serve the entire university community by providing books, workshops, and films on the subject of racial interaction, and by sponsoring discussions and social activities that will stimulate the same. The Center sees the need for people to express their individuality and identity yet it sees the need of sharing this identity by transcending it. The ideals of the Center for Racial Understanding are expressed in the words of Eric Fromm, "Man's task in life is precisely the paradoxical one of realizing his individuality and at the same time transcending it and arriving at the experience of universality." Duke University students are by no means excluded from the message of this statement. They are the leaders of tomorrow, and to have a harmonious tomorrow we need to start today.

Editor's note: The committee for Racial Understanding will sponsor a film followed by a student/faculty/administration discussion during orientation week on Sunday, August 31 at 2:30 p.m. in Zener Auditorium, Sociology-Psychology building.

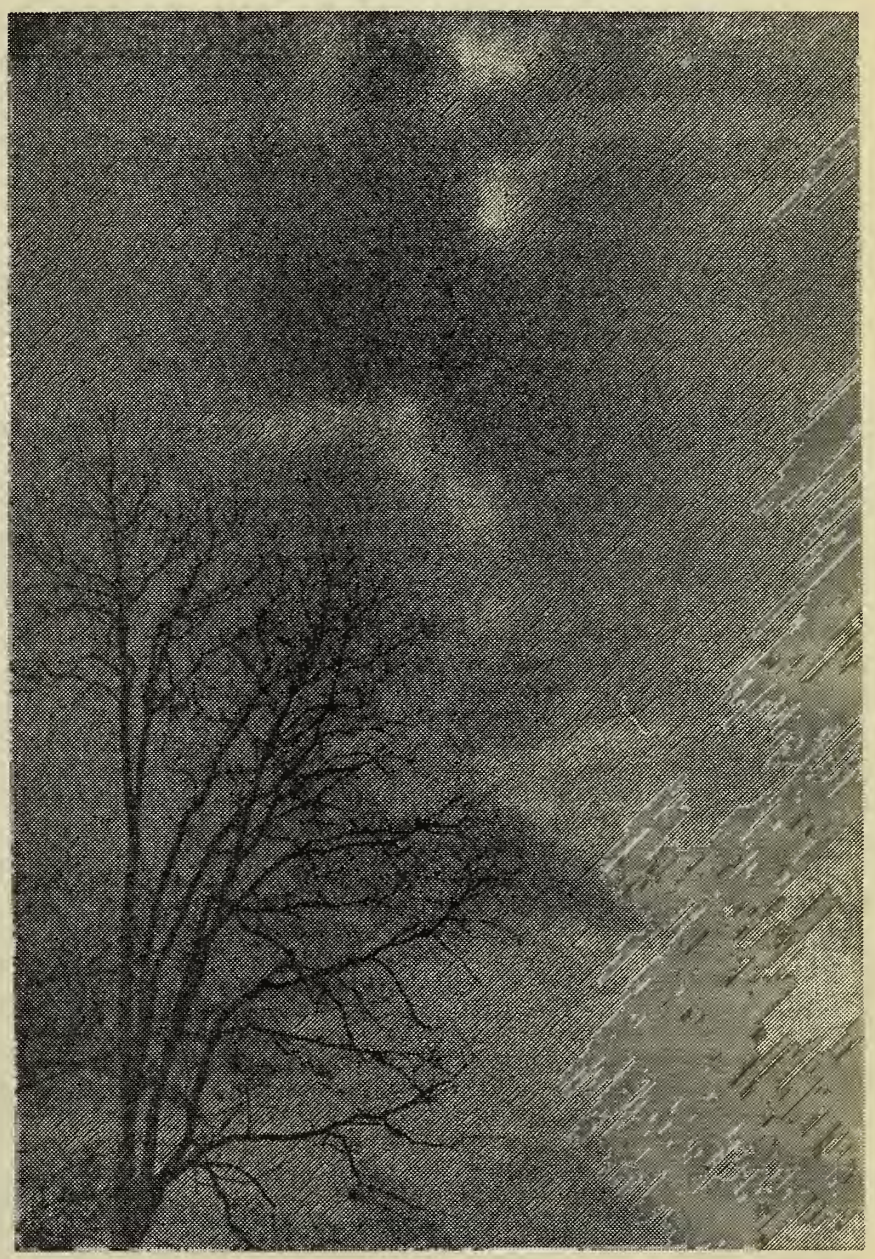


Nonviolent Resistance As a Lifestyle

The perception is growing steadily among some here that our awareness of the realities surrounding us is painfully dull. Painful because in our ignorance of the Truth we watch thousands of brothers and sisters bleeding. Painful because in our failure to respond to murder and other forms of exploitation we are compromising our own humanity.

This perception is due to a choice that must be made. That choice is nothing more nor less than a rejection of the state as idol and the reinstatement of a transcendant Truth as the source of the meaning of our lives. Such a choice is essential to the growth of human beings as *human* beings. It is hoped that the following analysis will be of some help in making this clear.

I propose to analyze our present context by way of analogy. By looking closely at the gospel of detente as



preached by Henry Kissinger and comparing it to the Gospel of Christ or the Way as taught in the Hindu Gita, I hope to determine the Truth of our present existence.

According to the Truth as we have discerned it from books such as the Gita and the Bible, we are all intimately connected brothers and sisters. Conceived and bound in love, our fates are mutually interdependent. It is our individual right and indeed our need to develop ourselves within the context of helping our brothers and sisters to develop themselves.

Yet according to the gospel of detente, the Truth rests not in individual rights and needs but in those of a few corporate states. The state has here supplanted the individual as the ground for Truth. Once again the individual brother/sister is to be subjected to the preeminence of the state. People now seek the meaning of their lives from the hands of the state—the very hands through which blood pours. In return for our freedom as human beings the *state* confers legitimacy upon our lives and takes it upon itself to defend the way of life it prescribes. Our abdication as human beings is complete.

Such a condition indicates an extraordinary degree of alienation, an alienation caused by our refusal to accept the responsibility for our lives and actions. We have instead given this responsibility over to an appointed authority. And with this transfer of authority has also gone power. For the *state* now defines what it is to be human as well as what our individual/collective self-interest is. To be human is to be a member-in-good standing of the state—a mere slave of the idol we have created. And the results of our alienation and the state as idol are clear. Brothers and sisters are dying and rotting—genocide in the name of the state and survival.

In response to this insane reasoning, to the replacement of the Truth by a baldfaced lie, some of us have chosen to regain our humanity through non-violent resistance. Political resistance because we ground our lives not in the state but in the Truth as expounded in the Holy books. Resistance because acting consistently with the Truth demands that we not only withdraw our bodies from the prevailing insanity but that we serve to illuminate the darkness—to dethrone the idol reinstating in its place the Truth. Non-violence because it is the only method of conflict resolution which preserves the Truth—our brotherhood/sisterhood; the denial of this Truth being the inevitable price of violence.

Within a posture of non-violence then we resist in order to stop the genocide and exploitation, in order to save some lives—among them our own. We do this in the belief that in saving lives we restore humanity.

This article has been an attempt to relate to others our personal felt need of political/personal liberation. It is written in the hope that others might find enough in our experience to restore sanity to the earth; that others in making sense of our lives might choose to join us.

—*Ed Clark*

Editor's note: An informal discussion on the meaning and power of non-violence will be held during orientation week, Saturday August 30 at 2:00 p.m. in the Southgate parlor (East Campus).

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YM-YWCA: Where We're Coming From . . . . . And Where We're Going

I suppose that for most of you, "YM-YWCA" instills in your mind visions of handball, checkers and swimming lessons. The correctness of this supposition being very probable (at least it was for me, initially), I think there's a need to let you know just who we are and where we're coming from. In presenting the various articles in this book to you, we've attempted to plug into or initiate some thinking on your part. It is our hope that after hearing a little about us, you will at some time want to plug into us, or even better what we stand for.

The YMCA and YWCA were separate back in the early sixties. Until around 1965, the major emphasis of both Y's was service and volunteer work. The YM did mostly publicity work and campus services, but the YW was committed to more than just service, i.e. social action, campus affairs, world affairs, human relations and religious concerns.

In 1966, the climate of the country was changing and the Y with it. Both of the Y's were becoming more concerned with international, national and local political issues. This period was marked by the presence of the SCLC on campus along with civil rights demonstrations and voter registration drives. During the next two years the YW picketed for equal racial rights, labor arbitration, against the Vietnam War and sponsored a conference on urban problems. The YM continued its tradition of service to Duke and Durham, but also held several seminars and symposiums on topics such as apartheid South Africa and brought Adam Clayton Powell to speak on campus.

In 1969, the two Y's merged to become the YM-YWCA. International and national issues were the primary focus, as seminars on the draft, and the ABM system as well as a conference on Latin America were held. 1970-71 found the Y more than ever dedicated to social and political action. They were involved on campus, in Durham, and in the greater community of the U.S. and world; they worked on the peace movement, the Black boycott and more. One of the big projects of 1971 was the Conference on Non-violence involving both Duke and Durham people. It was very successful and gave birth to the Institute For Non-violent Study and Action (INSA), which became a very active program sponsored by the Y the next year.

In order to give its members and the university community a better understanding of the changing directions and motivations behind the Y, the purpose was rewritten in 1972:

> The Duke University YM-YWCA is an open community working towards the development of attitudes and life-styles that are directed toward the realization of peace, justice, freedom and dignity for all people. We acknowledge our Judeo-Christian heritage as expressing the fact of our shared humanity and the ultimate importance of an active concern for other human beings. We are impelled by this religious tradition to resist those institutions that dehumanize and destroy. We struggle for the establishment of social and political structures which are just, humane, and participatory. At the same time we celebrate life and the joys of free, spontaneous expressions of love.

From these words grew new committees and projects. These included a Vocations For Social Change office (OPT), INSA, Durham Concerns, Sexism Committee and Racism Committee. There were two major conferences that year also; one on South Africa and one on Racism-Sexism. The lettuce boycott was a big issue on campus and the Y was instrumental in helping to pass the first referendum for Duke to boycott lettuce as a university. However, it was also the first time the conservatives were organized on campus. There was a call for a second referendum which was lost by a small margin. Using the One Imperative of the National Student YWCA, "To eliminate racism wherever it exists and by any means necessary," as a prime motivating force, the Y did a curriculum study at Duke in the Spring of '73 focusing on racism. The Y experienced inner conflict that year also. The conflict stemmed from two varying directions the Y should go—into personal liberation or into massive political action. The end result was a mixture of both.

The Y planned to continue channeling its efforts into OPT, Racism, Sexism and INSA for the school year 1973-74. The campus had been getting steadily quieter and quieter for the last couple of years. The Y was caught up in the general mood and found it more and more difficult to rouse any people at Duke to any sort of action. The OPT office (vocations for social change) had a conference on alternatives to traditional ideas of work and life-styles that was moderately successful in the amount of people it reached and the education it brought to both the people who came and the people who planned it.

The fall of 1974 opened with the Y actively supporting the movement for total, unconditional amensty for all Vietnam era draft evaders, deserters and less than honorable discharges. A telegram and letter writing campaign to the White House was organized, along with an amnesty demonstration at nearby Pinehurst, where President Ford was leading an outdoor opening ceremony of the Golf Hall of Fame. The Y also began an in depth study of admissions and financial aid policies with respect to minority students. This study was quite productive and developed a good deal of momentum, but the actions that began to spring from it had difficulty developing due to a burdensome and time consuming film series the Y sponsored during the Spring in order to raise needed funds. We have high hopes for and fully intend to continue this project in the coming year. A very significant project the Y sponsored last spring was a two day symposium on penal reform. Along with two large group

evening sessions with prominent speakers, constructive workshops on prisoner's rights, political prisoners, women prisoneres, the controversial Butner Facility for Behavioral Research, and the criminal justice system were held. The symposium layed the groundwork for education and action directed toward the oppressive N.C. prison system, which should be a primary focus of the Y this coming year.

....And Where We're Going....

Hopefully, this abbreviated history has given you an idea of what the Y has been about in the past. But what's more

important and what we'd like to explore with you now is what we hope to be about in the future, in this coming year. We hope to continue our tradition of working together as a community educating ourselves and others into the nature of and resisting the violence and oppression inherent in our society. This year we plan to be moving in the following directions:

Alternative Lifestyles

The U.S., with only 6% of the world's population, presently consumes 33% of the energy and resources of the world. Our overabundance in consumption means the deprivation of millions of other people around the globe. So that all persons may share equally and freely the resources of the world, we as Americans must adopt an alternative litestyle, drastically changing our consumption and eating patterns. Perceiving an intrinsic link between U.S. militarism and world hunger, we must also shift our priorities away from an acceptance and dependence on genocidal institutions to nurturing and meeting the needs of all humanity.

Prisons: Inhumanity and Oppression

There are many oppressed people in the U.S. today, but perhaps the group most forgotten and isolated from those of us who enjoy the benefits and freedoms of everyday life are those persons within our countries' prisons. For those persons behind bars and within walls, human rights are denied. Our prisons constitute a triumphant exhibit of machine and system over men and women. Forced to surrender their very last remnant of dignity, prisoners are the object of cruel punishment rather than help and redemption. The prisons of N.C. are certainly no exception. At the time of this writing, there are 75 people on death row (46 of whom are Black), more than the death row population of all the other states in the U.S. combined. At Guess Road, a local "minimum security" unit, over 150 inmates are confined to a "living space" no larger than two or three small classrooms. The state responds to inmate demands against or resistance to inhumane treatment by using "divide and conquer" or "conquer and divide" techniques—N.C. uses both. A recent demonstration by women prisoners in Raleigh was violently broken up by police wielding billy clubs; 25 inmates required hospitalization, one suffered a miscarriage. The women participating in the demonstration were later split up and sent to several different maximum security facilities (conquer and divide). After authorities suspected him of organizing inmates, Jim Grant, a political prisoner in Charlotte, was transferred to a gun camp tucked away in a secluded area of the Appalachian Mts., obviously to "discourage" him from such practices (divide and conquer). Clearly there is a need to educate the community to these policies and practices, which we blindly support through our ignorance, and rally support for the prisoners.

Racism and Sexism

For the past four years, the awareness and elimination of racism and sexism have been continuing concerns of the Y. This emphasis has arisen from the recognition that these two attitudes and institutional attributes lie at the bottom of many of our social and economic ills. The existence of racism and sexism, whether they be subtley institutionalized or overtly expressed, means a dehumanization in one form or another both for those who suffer and for those who benefit. It means that some persons are denied the right to freely express and develop their personhood and potential in the university, national and global community. The products of a racist society are evident outside the Duke community—in the exploitation and unrecognition of Chicano farmworkers, Native Americans and Blacks—but also within Duke. A variety of services for the benefit of primarily white middle class students are performed by predominantly black, non-academic employees at the lower end of Duke's pay scale, while the supervisors, administrators and faculty members are almost exclusively white males. Racism and sexism are important issues at Duke because of its white male credentialed status. As students at Duke we are undergoing training and conditioning to enter the white male system. With the exception of Black Studies courses and Women's Studies courses the curriculum here at Duke centers around the white western male mind set. Even this 'liberal' institution miseducates us; we are given an idealized view of white culture and a distorted view of other non-white cultures. The white male values of individualism and competition are rewarded and perpetuated while the values of humanism and community are discouraged and scorned as not being intellectual scholarly values. This institutional racism and sexism that exists at Duke is pervasive—it controls the curriculum, social life, the make-up of the faculty, admissions, cultural events, athletics, extra-curricular activities and the apathetic political conscious of the campus.

If both Whites and Blacks, men and women are to be truly liberated, racism and sexism must be exposed, resisted and eliminated. Racism is a White problem. Sexism is primarily a male problem. But to effectively transcend and eliminate these dehumanizing problems we must work from both ends of the racial and sexual spectra. Whites and males must recognize and be willing to change their attitudes and the racist/sexist institutions they have created. Blacks, women and other minority groups certainly don't owe the white/male society their time and effort for the dehumanized existence that's been forced upon them, but by helping to reveal the pervasiveness of racism and sexism, they can catalyze and expedite the transformation to a non-racist, non-sexist, liberated society. We've waited too long for this transformation—people still suffer, the exploitation gets more institutionalized—our approach must change.

This is where we're coming from, and where we feel we must go. We welcome your thoughts, reactions and criticism, now and in the years to come; but we cherish your action and involvement, in whatever form it takes.

Editor's note: For those who wish to further explore and discuss the problem of world hunger in relation to U.S. Affluence and Militarism, there will be an informal discussion during orientation week on Sunday, August 31 at 9:00 p.m. in the Alspaugh Parlor (East Campus).

There will also be a discussion focusing on the N.C. Prison system for students wishing to expand their awareness of criminal justice in N.C. Monday, September 1, 7:00 p.m., Broughton Parlor/Commons Room.

Student Directory

ABORTION COUNSELING

PISCES — Human Sexuality Counseling Center, 101 Flowers, Duke University. 684-2618.

Hassle House. 1022 Urban Avenue (2 blocks off East Campus), Durham. 684-4353. Afternoons and nights, 7 days/week.

North Carolina Clergy Consultation Service. Chapel Hill, 967-5333.

Chapel Hill Switchboard. 408 W. Rosemary Street, Chapel Hill. 929-7177. Days and nights, 7 days/week.

ALTERNATIVE EDUCATION

Durham Community Learning Exchange. 1810 Palmer St., Durham. For information contact Pat McNellis, Bev Bickel or Jane Collins (call Durham information for phone numbers).

Free Jewish University. Organized co-operative with Duke and UNC-CH. Contact: Rabbi Robert Seigel, Duke Hillel, 4767 Duke Station. 684-5047 or 383-1310.

Institute for Parapsychology. World famous. 402 North Buchanan Blvd., Durham (just across the East Campus wall). 688-8241.

BIKES

The Clean Machine. 110 West Main St., Carrboro. 967-5104. Monday-Saturday, 10-6. Gitane bikes.

Bikeways. 1201 W. Chapel Hill St. 489-7952. Owned and operated by Duke and UNC students.

Addison's Play World. 413 E. Chapel Hill St., Durham. 682-0434.

Durham Sporting Goods Co. 201 E. Chapel Hill St., Durham. 682-0386. Schwinn bikes.

Bicycle Transit Authority. 3160 Hillsborough Road., Durham. 383-6609.

BOOKS

The Gothic Bookshop. Beside Page Auditorium, Flowers Building, Duke University.

The Book Exchange. Five Points, downtown Durham. Says it's the South's largest. Also buys back textbooks, and carries all Duke required texts. Will order anything.

The Intimate Bookshop. E. Franklin St., Chapel Hill. Strong in all areas including film and drama, hobbies, poetry. Strong in Southern authors. Also has art poster gallery.

Community Bookstore. 403 W. Chapel Hill St., Chapel Hill. Best selection of counter-culture material. Strong in political and social theory, recent fiction, local authors.

The Old Book Corner. 137-A E. Rosemary St., Chapel Hill. Specializes in very old books, first editions, etc., but has interesting selection of paperbacks.

Logos Books. 133½ E. Franklin St., Chapel Hill. Specializes in theology and spiritualism, both Christian and non-Christian. Also posters and jewelry.

Josephus Daniels Student Store. UNC campus, Chapel Hill. Probably the largest selection of strictly academic paperbacks in the region.

Duke University Bookstore. Basement, West Campus Union. Strictly required texts for Duke courses.

Little Professor Bookstore. 143 W. Franklin St., Chapel Hill.

CAMPING GEAR & CANOE RENTALS

The Trail Shop. 405 W. Franklin St., Chapel Hill, 929-7626. Monday-Saturday, 10-6.

Durham Sporting Goods. 201 E. Chapel Hill St., Durham.

Haw River Paddle Shop — Chapel Hill.

River Runner Emporium — 823 N. Buchanan Blvd., Durham, 286-7649.

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Consumer Protection. P. O. Box 629, Raleigh.

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Carolina Copy Center, Inc. Speed printing. 716 Ninth St., Durham and 412 W. Franklin St., Chapel Hill, 286-7592.

Copyquick. 133½ E. Franklin St., Chapel Hill.

CRAFTS and SEWING

Piece Goods. Arlan's Plaza, Hillsborough Rd., Durham. 383-2053.

Remnant Shop. 215 Wellons Village Shopping Center, Durham. 682-1631; 704 Ninth St.

National Fabrics. Crabtree Valley Mall, Raleigh.

Billy Arthur's. University Mall, Chapel Hill.

Homecrafter House. Northgate. 286-2782.

CRISIS PREVENTION

Crisis and Suicide Center. 688-5504.

Hassle House. 1022 Urban Ave., Durham. 688-4353. Particularly drug counseling.

Chapel Hill Switchboard. 408 W. Rosemary St., Chapel Hill. 929-7177.

The House. Raleigh. 834-0731.

Contact. Durham. 683-1595.

Rape Crisis Line. 1022 Urban Ave. 688-4353.

DRAMA—see Entertainment

DRUG COUNSELING—see Crisis Prevention

DRINKING PLACES

The Ivy Room. 1004 W. Main St., Durham. 2 blocks from East Campus.

The Student Prince Haufbrau. Broad St., (next to A&P across from East Campus wall).

Annamaria's (BAT's). 107 Albemarle St. (around corner from Ivy Room).

The Electric Co. Eastgate Shopping Center, Chapel Hill. Gay bar.

The Village Green. Downtown Chapel Hill. Has several bars.

The Boardwalk. 2526 Erwin Rd. (under Ken's Quickie Mart. Just off West Campus).

Rathskellar. 157-A E. Franklin St. Chapel Hill. 929-5158.

ENTERTAINMENT (see also Theaters)

Duke University Union. 207 Flowers Bldg., West Campus. 684-2911. Its committees include: Major Attractions, Major Speakers, Performing Arts, Graphic Arts, Dramatic Arts ("Broadway at Duke"), Freewater Film Society.

Artists and Lectures Series. Office of Cultural Affairs, 107 Flowers Bldg., West Campus. 684-5578.

Duke Players. 101 Branson Theater, East Campus. 684-3181.

Hoof 'n' Horn. 02 Flowers Bldg. ("Fred" Theater), West Campus. 684-5084.

Duke Symphony. 684-2534.

Choral Activities. 303 West Union Tower. 684-3898.

Duke Concert Band. 684-2534.

FOOD CO-OPS

People's Intergalactic Food Conspiracy No. 1. $1/person membership. To join, come by 212 Flowers Building Wednesdays when orders are taken or by the Baptist Student Center, Alexander Ave., on Thursdays from 6-8:30 when orders are picked up. Mostly vegetables and fruits, they also have some natural and organic foods, homemade cider and yogurt, cheese.

GALLERIES

Duke University Art Museum. East Campus. Strong in medieval and Renaissance sculpture and artifacts, also in Greek and Chinese pottery. Visiting exhibitions.

The Ackland Museum. UNC, S. Columbia St., Chapel Hill. Much stronger in painting, especially French. Also good collection of woodcuts.

North Carolina Museum of Art. W. Morgan St., Raleigh. Surprisingly good for this region. Strongest in late medieval religious painting. Good in Renaissance and French neo-Classicism. Modern collection mostly regional arts, but exceptionally strong in German Expressionism.

The Unicorn Gallery. 139½ E. Franklin St., Chapel Hill.

Duke University Union Graphic Arts Committee. Gallery in 104 Flowers Bldg., West Campus, and East Campus Library. Contact: Zack Ruhl.

GAY LIBERATION

Duke Gay Alliance. East Campus Center.

Triangle Area Lesbian Feminists.

Sexuality Counseling Center. 101 Flowers Bldg., West Campus. 684-2618. Has gay counselors.

National Gay Student Center. 2115 "S" St., NW, Washington, D.C. 20008.

Gay Liberation Book Service. P. O. Box 40397, San Fancisco, California 94140.

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The Dandelion. 100 block W. Franklin St., Chapel Hill.

The Gift Corner. Northgate Shopping Center.

GYNECOLOGY

Student Health Service. Runs a Co-ed Clinic on Wednesdays. Will treat problems such as vaginitis for no charge. For information and appointments, call 684-6721.

Women's Clinic. Green St., Durham. 286-1258. Three month waiting list, but excellent and thorough consideration of one's needs and problems.

HANDICRAFTS

Womancraft. 407 W. Franklin St., Chapel Hill.

The Craft House. 2713 Chapel Hill Rd., Durham. North Carolina crafts. 489-2032.

Suruban Partners. This is a religious community which supports itself by making crafts. Home: 1215 Clarendon St., Durham, 286-0225. Office: 286-1406.

Pinehurst. 15-501 Bypass at Cornwallis Rd., Durham. Homemade candles and soap.

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The Artisan. 137 E. Rosemary St., Chapel Hill. Local and mountain handicrafts.

Country Craft Shop. 310 W. Franklin St., Chapel Hill. 967-5450. Monday-Saturday 10-5, Sunday 1-5.

African Batik Shop. N. Columbia St. (above Zoom Zoom; enter stairs) NCNB Plaza, Chapel Hill. Batik, tie dye, earrings, fabric, dresses.

Billy Arthur's Craft and Hobby Shop. Chapel Hill.

The Reflections Gallery. 102 W. Franklin St., Chapel Hill 929-9882.

HEALTH CARE

University Health Service. Pickens Bldg., Erwin Rd. 684-6721. Better than most universities.

Medical Committee for Human Rights (MCHR). Duke chapter. Contact: Paul Bermanzohn, 477-0938. Med students and others active in community health issues.

LAUNDRIES

The closest self-service laundry is beside the A&P on Broad St. across the East Campus wall. The closest cleaners are:

Duke University Laundry. 001 West Union.

Jack Rabbit Laundry. 1010 W. Chapel Hill St.

Eakes Cleaners. 827 W. Morgan St. (around corner from Ivy Room).

White Star Laundry. 904 Ninth St.

One-Hour Martinizing. Hillsborough Rd. at Ninth St. (one block from back of East Campus).

LEGAL AID

Duke Student Legal Aid. Run by Duke Law School students. 684-2699.

Durham Legal Aid. 353 W. Main St., Durham. 688-6396.

American Civil Liberties Union (ACLU). P. O. Box 1225, Durham 27702. 489-2500.

Chapel Hill Legal Aid. 967-2279.

National Lawyer's Guild. Durham chapter. Radical legal research and action for the people. Contact: John Kernodle, 682-0974.

MEDIA

The Chronicle, Duke's Daily Newspaper. Third floor, Flowers Bldg. 684-2663. Definitely one of the best university dailies; complete coverage of national and campus news. Pragmatically radical, but weakening toward liberalism. Weak but improving on community affairs, arts, features. Good columnists and edits.

The North Carolina Anvil. Box 1148, Durham 27702. 688-9544. 821 Morgan St. Semi-underground, semi-radical weekly paper or politics and arts. Community (Durham-Chapel Hill-Raleigh) oriented.

The Great Speckled Bird Atlanta). The nearest good underground. Sellers frequently on campus.

WDBS. Community-service oriented, semi-official Duke station. Progressive rock, complete reportage of community and campus news, many feature news programs, women's news, etc. Publishes monthly Program Guide for station subscribers. Located in Bivins Bldg., East Campus. 684-3686.

Local newspapers. The Durham dailies—*Herald and Sun*—are terrible. Definitely un-progressive, lousy national news coverage, provincial features. Somewhat better are the Raleigh *News & Observer*, the *Greensboro Daily News* and the *Chapel Hill Newspaper*. The best of the North Carolina dailies (and the first one sold out on campus) is the *Charlotte Observer*.

MEDITATION and ALTERNATIVE RELIGION

The International Transendental Meditation Society (TM). Regular meetings at Duke, watch for familiar flyers.

Meditation and Philosophy Center. 2010 Acme St. (off Erwin Rd. near Student Health). Meditation rooms and frequent lectures on various types of meditation and philosophies.

SATYA SAI BABA group. Bhajans, meditation, readings. Contact: Mr. & Mrs. Williams, 824 Sans Souci Dr., Apt. 102, Raleigh.

Community Church of Chapel Hill. Purefoy at Mason Farm Rd. near Memorial Hospital.

MEN'S GROUPS

The Duke YM-YWCA organizes men's groups to talk about sexism and one's personal identity as a man. Contact: Rob Lewis, Southgate dorm.

MUSIC, STEREO and RECORDS

The Record Bar. 201 E. Main St. (downtown) and Northgate Shopping Center, Durham.

Vicker's Audio. 506 E. Main St., Durham.

Troy's Stereo Center. 1106 Broad St., Durham.

Herb's Music Center. 823 W. Morgan St., Raleigh. 828-5078. All leading makes of guitars.

Pearson Music Co. 208 N. Mangum St., Durham. 682-5569.

NATURAL FOODS

Natural Nutrition. Lakewood Shopping Center, Durham.

Harmony Natural Foods. 456 W. Franklin St., Chapel Hill.

People's Intergalactic Food Conspiracy No. 1 (see Food Co-ops).

Beautiful Day. 115 Broad St. 286-0367.

PARTY STORES

Jim's Party Store. 2627 Hillsborough Rd., Durham.

Sam's Quik Shop. 1605 Erwin Rd., Durham.

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PLANTS

Garden Center. Guess Rd., Durham.

Westmoreland's. Rose of Sharon Rd., Durham.

Morgan Imports. 908 W. Main.

POLITICAL ACTION GROUPS

Duke YM-YWCA. Chapel Basement, West Campus.

Citizen's Concerned About Durham Health Care. Organization of individuals and community groups working for a health care system responsive to all people's needs, has been fighting for two years towards many goals, including putting people's representatives on area health boards. Contact: Julia Borbeley Brown, 286-3512.

New American Movement (NAM). C.P. Gilman Chapter. Contact: Chris Carroll, 688-7602.

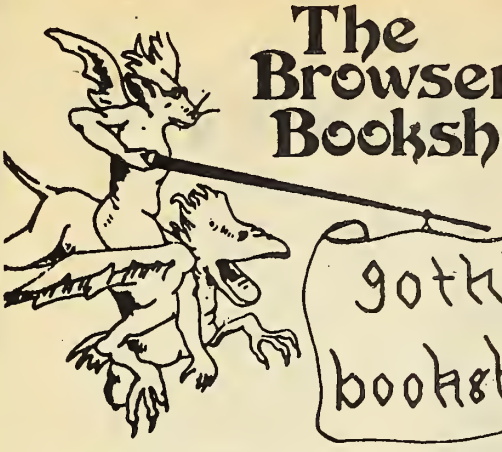
North Carolina Resistance. Contact: Bill Ramsey, Duke Divinity School.

N.C. Vets Against the War. Chapel Hill. 929-3551.

Associated Students of Duke University (ASDU) 104 West Union. 684-6403.

Association of African Students. 402 West Union Tower. 684-4154.

Young Americans for Freedom (YAF). 212 Flowers Bldg., West Campus. 684-5795.



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National Welfare Rights Organization. Contact: 477-7327, 286-4787.

Vietnamese Children's Fund. Raises funds for medical aid to children in all parts of Viet Nam, and provides educational resources for peace action. Contact: Bill Ramsey, Duke Divinity School.

Triangle Friends of the United Farm Workers. Activities in support of UFW, including raising money, organizing boycotts and picketing stores. Contact: Chris Lewis, 286-9761 or 489-0078.

Venceramos Brigade. Anti-imperialist political education project. Contact: Box 437, Spring Lake, N.C. 28390. 688-5912.

Southern Africa Committee. Anti-imperialist research, resource and action group on Southern Africa, produces *Africa News*. Contact: Reed & Tami Kramer, P.O. Box 3851, Durham 27702. 682-7342.

Progressive Labor Party. Contact: Box 3172, Durham 27705.

Military Ocean Terminal at Sunny Point (MOTSU). Coalition of N.C. peace and service groups attempting to halt continued flow of arms and munitions from military terminal at Sunny Point. Contact: Beth Volk, 489-1981.

PRINTING

Regulator Press collective. P.O. Box 1638, Durham 27702. 286-0579. Printing, typography, design services.

Composition Shop. 01 and 308-B Flowers Bldg., West Campus. 684-3455.

Southern Associates Press, Inc. 821 Morgan St., Durham 688-9544.

RECYCLING

Chapel Hill Recycling Center. Takes newspaper, green and clear glass.

Temple Baptist Church. 807 W. Chapel Hill St., Durham. Takes newspaper, green and clear glass.

Ace Distributing Co. 303 Hwy 70 E Bypass, Durham. Takes aluminum cans.

RESTAURANTS

SomeThyme. Restaurant serving fine natural foods. Also music, poetry, drama. Wine and beer. 1104 Broad St., Durham 286-1019.

The Ivy Room. 1104 W. Main St. (2 blocks from East Campus), Durham. Delicatessen.

Nance's 109 N. Gregson St. (5 blocks from East Campus), Durham. Southern cooking.

Wildflower Kitchen. 452 W. Franklin St., Chapel Hill. Natural and organic foods.

Pizza Palace. 2002 Hillsborough Rd. at 9th St., Durham.

Annamaria's (BAT's). 107 Albemarle St. (around corner from Ivy Room), Durham. Pizzas. Read comics while you wait. The Bat is a Duke legend.

University Grill. 910 W. Main St., Durham. Pizza and fine Indian Food.

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Bullock's. 3336 Wortham St. off Hillsborough Rd., Durham. Southern cooking.

Bambino's. 3438 Hillsborough Rd., Durham. Pizzas, subs.

Four Seas. 408 Morgan St., Durham. Chinese.

Morrison's Cafeteria. Northgate Shopping Center, Durham.

The Colonial Inn. Hillsborough, N.C. Historic village.

House of Chu. 1404 E. Franklin St., Chapel Hill. Chinese.

Angus Barn. U.S. 70 toward Raleigh. Strictly steaks.

Canton Cafe. 408 Hillsboro St., Raleigh. Chinese.

Tijuana Fats. W. Rosemary St., Chapel Hill. Mexican.

The Ranch House. Airport Rd., Chapel Hill. Steaks and beef.

Blimpie Base. 136 Rosemary St. (NCNB Plaza), Chapel Hill.

China Inn. 2701 Hillsborough Rd. Chinese.

SEX COUNSELING

Sexuality Counseling Center. 101 Flowers Bldg., West Campus. 684-2618. Sunday-Friday, 3-11. Information on contraception, pregnancy, abortion, homosexuality, venereal disease, interpersonal relations.

Hassle House. 1022 Urban Ave., Durham. 688-4353.

Chapel Hill Switchboard. 408 W. Rosemary St. 929-7177.

Birth Control Handbook. P.O. Box 1000, Station G, Montreal 130, Canada. 25 cents.

(see also Gynecology, Abortion Counseling)

SURPLUS

Goodwill Industries. 1121 W. Main St. (adjacent to East Campus), Durham. Used reconditioned furniture and clothing.

THEATERS

Durham
Center I & II. 489-4226.
Carolina. 688-1939.
Northgate. 286-9730.
Yorktowne. 489-2327.
Riverview. 477-5432.
Quad Flicks. 684-4059.
Freewater Films. 684-2911.

Chapel Hill
Plaza I & II. 967-4737.
Varsity. 942-3651.
Carolina. 942-3061.

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VOTER REGISTRATION

Contact: Graduate Student Association office, 101 Flowers Bldg., West Campus. 684-2618.

WATER BEDS

The Experiment. Chapel Hill. 967-6602.

The Dandelion. 100 block W. Franklin St., Chapel Hill.

Lily Pad Waterbeds. 211 S. Elliot Rd., Chapel Hill.

WOMEN'S LIBERATION

Duke Women's Alliance. Meets Thursdays for lunch.

Feminist Newsletter. P.O. Box 954, Chapel Hill 27514. Biweekly.

Durham Women's Radio Collective. WDBS. Contact: Chris Carroll, 286-3960.

National Organization for Women (NOW). P. O. Box 871, Durham. Contact: Sue Nelson, 489-3827.

Women-In-Action Problem Clearinghouse. 682-1421.

Boston Women's Health Course Collective. c/o New England Free Press, 791 Tremont St., Boston 02118. Publish *Women and Their Bodies*, 35 cents.

Women's Assault Line. Chapel Hill. 929-7177.

Duke YM-YWCA. Has women's groups, discussions on sexism and local action.

Whole Woman Carologue. Book, by, for and about Carolina women, including listings of resources for women in N.C. Articles, photos, drawings by women about different parts of being a woman in N.C. Contact: Barbara Hedman, 682-5198.

YWCA. 515 W. Chapel Hill St., Durham. Has Women's Center, feminist library, Sunday night coffeehouse, and women's courses.

Traingle Women's Radio, Inc. Group trying to start women's public radio station. Contact: Chris Carroll, 688-7602.

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